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LIFE OF CHIEF JUSTICE PARSONS.*

MORE than forty years have been allowed to elapse since the death of this distinguished man, without the appearance of a suitable biographical account of him. We owe its appearance at length to the filial piety of his son, who was at the time of his father's death too young to undertake this or any literary work. The book, as it now appears before the world, indicates no reasons why it might not have been published long ago; but the delay, though to be in itself regretted, is no reason why we should now give it a cold reception. As it is, we believe, but little known in this country, we proceed to give our readers a sketch of the principal facts which it contains.

Theophilus Parsons traced his ancestry back through nearly two centuries to Jeffrey Parsons, a younger son of a respectable family in the county of Devon, who emigrated first to the West Indies and then to America, and gained by commerce a competent fortune. The father of Theophilus was Moses Parsons, a clergyman who passed his days peaceably and usefully at Byfield, Massachusetts. His mother, whose maiden name was Susan Davis, was a descendant, in the fifth degree, of the celebrated John Robinson, of Leyden, the wise and good pastor whose parting address to the Pilgrims, ere they sailed from Delft harbour, is stamped on the memory of tens of thousands in both the old world and the new. The parsonage-house at Byfield was one of those marvellous scenes of mingled economy and hospitality in which the old biographies abound, where, spite of a narrow income, plenty and some of the pleasures and refinements that accompany wealth were not wanting. The pastor had a congregational income of but £60 per annum; yet we are told "he brought up a family of five sons and two daughters, educated three of his sons at Harvard College, and always maintained a comfortable and hospitable household." But the pastor Moses was a skilful farmer, and the customs of his day did not interfere with his gratifying his taste as a sportsman; and such was his

* Memoir of Theophilus Parsons, Chief Justice of the Supreme Judicial Court of Massachusetts, with Notices of some of his Contemporaries. By his Son, Theophilus Parsons. Pp. 476. Boston—Ticknor and Fields.

skill, that the clergyman's table was well supplied by his gun with geese, ducks, curlews, plovers, pigeons and partridges. Slaves were, during the last century, to be found even in Massachusetts. Mr. Parsons owned two men and one woman; but when it was promulgated that slavery was unlawful, he summoned these persons into the presence of his family and told them they were free. The men acted on the declaration, but the woman, whose name was Violet, answered, "No, no, master, this must not be. You have had the best of me, and you and yours must have the worst. Where am I to go in sickness or old age? Your slave I am and always will be, and I will belong to your children when you are gone, and by you and them I mean to be cared for." She kept her word, and was tended by the family with much affection till the time of her death, being then nearly ninety years of age. It is a curious fact, as shewing of what long standing the abolition cause is in Massachusetts, that one of Moses Parsons's deacons was little satisfied with his pastor's conduct in retaining Violet, and so persecuted him with his reproaches as a "man-stealer," that the church, resenting his unreasonable conduct, suspended him from his office.

Theophilus, the third son and child of Moses and Susan Parsons, was born at Byfield, Feb. 24, 1750. As a boy, it was observed that none worked or played with a stronger will. His first schoolmaster, Rev. Mr. Moody, inoculated him with his favourite saying, "*Crede quod possis, et potes*," "Have faith in your own powers, and you will be strong." When the time came for his removal to college, the difficulties of the step were got over by the generous kindness of the parishioners, who tendered help according to their means. So strong was the feeling in the house and the parish that Theophilus must have the benefits of a college education, that a domestic, named Esther Day, offered to give up her year's wages, some forty dollars, to help the arrangement. The offer was declined; but the incident gives us a pleasant peep into the interior of that primitive manse. He entered Harvard College in 1765, devoted himself to the studies of the place (especially mathematics) with insatiable ardour, and graduated in 1769. In the following year, he settled as a schoolmaster at Falmouth (now the city of Portland), and continued there between three and four years. He regarded school-keeping, however, only as a stepping-stone to something better, and devoted all his leisure to the study of the law, receiving instructions from a Falmouth lawyer of some eminence named Bradbury. He was admitted to practice in July 1774. A remarkable incident attended what in England we should term his "call to the bar:"

"The committee of the bar to whom his application for admission was referred, construed the rule then existing, which required three years' previous study of law, as meaning three years of exclusive study,

and regarded him as not complying with it, because he had all the time taught a school, and could have given, as they said, only his leisure to the law. But he earnestly requested an examination; and, this being granted, he received a unanimous recommendation, in language of high praise."—P. 26.

Mr. Parsons at once attained considerable practice; but an incident soon occurred which appeared in the highest degree calamitous. In the War of Independence in 1775, Falmouth was destroyed by the ships of the British squadron. The town was totally burnt, and its terrified inhabitants scattered to the winds. The young lawyer was "disappointed, saddened, and as nearly crushed by this calamity as it was possible for him to be." He found an asylum at Byfield in the house of his father. The result shews how apparent calamities prove eventually to be only blessings in disguise. The enforced residence of Theophilus Parsons at Byfield was probably the real foundation of his subsequent professional distinction.

In the manse he found Judge Trowbridge, the then most accomplished lawyer in New England. He had recently resigned his seat on the Bench, and was at this time driven from Boston, partly by a severe epidemic, and partly by his own political unpopularity, his politics being rather English than American. The elder lawyer sent for his library to Byfield, and gave his young friend not only the use of it, but also the benefit of his counsel and instruction. This was indeed a golden opportunity, of which Mr. Parsons made diligent use, and which to the close of life he held in grateful remembrance. With such intensity did he at this period give himself to study, that his health failed, he became emaciated, and at twenty-seven years of age seemed sinking into a decline. His good mother came to the rescue. One of the peculiarities of this strong-minded woman was a rooted distrust of medical science. Instead, therefore, of calling in the doctor to her son, she bade him tear himself from his books, and try the curative virtues of pure air and strong exercise.

"His mother believed the best remedy would be a course of life the very opposite of that which had brought on the disease. She bade him mount the old family horse and depart, and keep on horseback until he was well again. The first day, I have heard him say, he could ride only seven miles, at a walking pace. But he slept well that night, and the next day he rode farther, and soon was able to bear all the exercise the horse could give him. He was absent for a considerable time, wandering, I believe, to the western part of this State and to New Hampshire, riding as much as his horse could bear, and in the intervals walking in the open air as much as he himself could bear. He returned to his home with his health quite restored."—Pp. 31, 32.

With recruited strength he again gave himself to his profession, and established himself in the course of a few years at Newbury-port, where clients gathered around him so fast, that at

thirty years of age his position was established and his professional success secured. In 1780, he married Elizabeth, daughter of Judge Greenleaf. By this honourable alliance he secured for his children descent on the maternal side from the family of Chauncy, including Dr. Charles Chauncy, the second President of Harvard College. A pleasing anecdote is told of his successful discipline of a temper naturally irritable:

"It is one of our family stories, that, soon after his marriage, he frightened my mother exceedingly by an explosion of anger against a person who attempted to impose upon her; and that he then resolved that no person should ever again hear him speak an angry word. And I believe he kept his resolution firmly, to the letter, under all circumstances. I have seen him—very rarely, however—when it was obvious enough that he was angry; but then he was either perfectly silent until the mood passed away, or, if he must speak, suppressed the feeling so that it found no utterance in words."—P. 214.

For twenty years Mr. Parsons continued to reside at Newbury-port; but his practice was by no means confined to the courts of the county of Essex. He went before all the New-England and Massachusetts courts, and sometimes before those of New York, and before the Supreme Court of the United States. Good sense, a well-stored and never-failing memory, and above all, the strength and activity of his moral nature—which induced him to do his best in whatever he undertook—were the means by which he wrought his great success. He was not eloquent, and probably greatly underrated the power with which eloquence arms a public man. Of imagination he seems to have had little or none. He had, however, a strong sense of the ludicrous, and did not disdain the use of wit or humour in court, as well as in social festivity. We have a sketch of Mr. Parsons penned by the celebrated Mr. Webster, when the former was between fifty or sixty years of age. The costume of a leading American barrister was then odd enough, consisting of a blue coat and breeches, worsted hose, a brown wig, with a cocked hat. The more important features of the portrait are as follows:

"The characteristic endowments of his mind are strength and shrewdness. Strength, which enables him to support his cause; shrewdness, by which he is always ready to retort the sallies of his adversary. His manner is steady, forcible, and perfectly perspicuous. He does not address the jury as a mechanical body to be put in motion by mechanical means. He appeals to them as men, and as having minds capable of receiving the ideas in his own. Of course, he never harangues. He is never stinted to say just so much on a point, and no more. He knows by the juror's countenance, when he is convinced; and therefore never disgusts him by arguing that of which he is already sensible, and which he knows it is impossible more fully to impress. A mind thus strong, direct, prompt, and vigorous, is cultivated by habits of the most intense application. A great scholar in everything, in his profession he is pecu-

liarily great. He is not content with shining on occasions; he will shine everywhere. As no cause is too great, none is too small for him. He knows the great benefit of understanding small circumstances. It is not enough for him that he has learned the leading points in a cause; he will know everything. His argument is, therefore, always consistent with itself; and its course so luminous, that you are ready to wonder why any one should hesitate to follow him. Facts which are uncertain, he with so much art connects with others well proved, that you cannot get rid of the former without disregarding the latter. He has no fondness for public life, and is satisfied with standing where he is, at the head of his profession."—Pp. 148, 149.

In the history of his practice, one case in which he was happily unsuccessful is mentioned :

"He was retained in defence of the parish in Gloucester, or the minister of that parish, against the Rev. Mr. Murray, who more than any other person introduced the doctrines of Universalism into this country. In 1782, he had gathered a small society in Gloucester, formed in great part of the most respectable citizens of the town. They declined paying their taxes to the established minister of the place; and an action was brought to determine whether they were under any obligation to do so. Many counsel were engaged at different times, and there were many trials. But the principal counsel for Mr. Murray were Sullivan and Tudor, and for the defendants, Bradbury and my father. In 1785, a trial before a jury took place. The defendants relied upon certain clauses in the Declaration of Rights, which forms a part of our State Constitution. The third article provides that the Legislature may 'require the several towns, parishes, precincts, and other bodies politic, or religious societies, to make suitable provision, at their own expense, for the public worship of God, and for the support and maintenance of public Protestant teachers of piety, religion, and morality. . . . Provided, however, that the several towns, parishes, precincts, and other bodies politic, or religious societies, shall at all times have the exclusive right of electing their public teachers, and of contracting with them for their support and maintenance. . . . And all moneys paid by the subject for the support of public worship and of the public teachers aforesaid, shall, if he require it, be uniformly applied to the support of the public teacher or teachers of his own religious sect or denomination, provided there be any on whose instructions he attends. Otherwise, it may be paid towards the support of the teacher or teachers of the parish or precinct in which the said moneys are raised.'

"The plaintiffs denied that Mr. Murray's society was a religious society within the meaning of the Constitution, and also asserted that Mr. Murray could not be considered as 'a teacher of piety, religion, and morality.' This last question seems to have been that which was submitted to the jury; and they rendered a verdict in Mr. Murray's favour, against the undisguised opinion of the court, which consisted of Dana, Sewall, and Sumner. A review was granted, and the case was tried the next year; and tradition says that Sullivan made an extraordinary and most successful effort,—so successful as to have changed the opinion of the court, and especially of Judge Dana. He charged the jury that the clauses in the Declaration of Rights were liberal in their purpose, and should be

liberal in their effect, and that their influence was not to be impaired or obstructed by a narrow construction; that Mr. Murray's society was organized and formed as they thought fit, and this was enough; that it existed for a religious purpose, and that the previous verdict of the jury had determined the character of Mr. Murray. Strange to say, while the court had come to this conclusion, the jury were tending to the old position which the court had left. After being out a long time, they returned and said they could not possibly agree. But Judge Dana replied with much sternness, that they *must* agree, and bade them take up their papers and return to their room. After remaining there many hours longer, they came into court with a verdict affirming the former verdict. And thus this case was settled as undoubtedly it should have been."—Pp. 160—162.

Mr. Parsons greatly disliked being engaged in criminal cases; and although his early efforts in defence of prisoners were successful, he shrunk from this kind of practice. Although fortune flowed in upon him from an early period of his professional life, he was never greedy in the matter of fees. Let the fact be recorded to his honour, that during his whole practice at the bar, he always declined accepting a fee from a widow or a minister of the gospel. Mr. Parsons' most eminent contemporaries at the American bar were Sullivan, Dexter, Otis and Prescott, of whom we have in this Memoir an interesting sketch (see pp. 181—191).

It was in the year 1800 that Mr. Parsons removed to Boston. His fellow-townsmen at Newbury-port signalized their respect for his character and their regret at his departure by giving him a public farewell dinner.

Six years after his removal to Boston, he was, on the recurrence of a vacancy in the Chief Justiceship, most unexpectedly to himself, appointed successor to Chief Justice Dana. It was felt at that time that a high and a strong-minded man should be appointed. Reforms in the practice and habits of the American courts of law were needed. A corrupt system of costs, founded on mere delay, had grown up. The bar wanted learning, and the influence was needed of a Judge possessing at once the highest legal attainments, and in an equal degree moral and intellectual influence.

There were reasons why Mr. Parsons should hesitate when the vacant Chief Judgeship was offered him. He had a large family, and although his professional income had reached 10,000 dollars (a larger sum than twice the amount would now be), he was not yet rich. He loved privacy, and shrunk from official honours. But in the other scale there was the sense of public service, and his conviction that he could effect the reforms which were required in the administration of the law. There was also this difference between him and an English barrister invited to ascend the Bench. In America, the assumption of the ermine does not preclude the resumption of professional business, at least in chamber practice, if reasons present themselves for retir-

ing from the judicial office. The acceptance of the high office so honourably offered him gave general, if not universal, satisfaction.

He entered upon his new duties with an unexampled degree of decision and vigour. His desire of brevity and despatch made him intolerant of all needless discussions, and he stopped both evidence and argument *ab initio* if he thought them not tending to the elucidation of essential parts of the case.

"The examination of witnesses was made as brief as possible; and when it was over, if it seemed clear to him that the weight of testimony was strongly and decidedly on one side or the other, he would not permit an argument in favor of a position which was, as he thought, unsupported by evidence. The effect of all this was, that the business of the courts was done with a rapidity never before witnessed, or even attempted. Of course, no such mode of doing business as this could be carried out without great resistance, and he met with this from many quarters. To it he opposed an invincible firmness, a frequent reference to the necessities of the times, and an imperturbable good-humor. If he said or did the harshest things, it was always with suavity of manner, and if this did not mitigate the sting, it at least prevented all unnecessary laceration of the wound."—P. 207.

To an English reader, an anecdote like that which follows sounds somewhat harsh; and he may think that, bad as the waste of time in court is, the suppression of the freedom of speech in the bar is still worse. But against this must be put the state of the bar at the time when Chief Justice Parsons ascended the Bench, the ignorance of law which generally prevailed, and the necessity of a stringent reform.

"At Worcester, the first term that he held there was after the bar had some intimation of the course likely to be pursued; and the leaders determined to resist. Frank Blake, as everybody called him, perhaps the leading lawyer of the county, and one of my father's most intimate friends, arose to argue a case. 'Stop a moment, Brother Blake,' said my father, 'what points do you propose to present to the jury on this evidence?' 'I will, if your Honor pleases, state them to the jury.' 'No, you must state them to the court first.' 'I decline doing so, may it please your Honor; and I insist on my right to address the jury in my own way.' 'Certainly, if you address them at all, you may address them in your own way,—and there can be no better; but I must first know whether you have any case to speak about. I do not now see one; but perhaps you may point one out.' 'I will endeavor to do so to the jury.' 'No, you must do so first to me.' 'This I positively decline.' 'Very well, with any view of the case I can now take, you will waste the time of the jury, the court, and the county, by any argument.' Mr. Blake then arose, and, turning to the jury, began, 'Gentlemen of the Jury,'—when my father instantly said, 'Mr. Sheriff, commit Mr. Blake to close jail,' and quietly arose, and began charging the jury. The sheriff approached Mr. Blake, who rose to follow him, and my father, interrupting his charge, said to the sheriff, 'Stop, Sir, a few moments;' and went on and gave the case to the jury. He then turned

to the bar, and said 'Brother Blake, will you go to the jail now, or wait until you have got through some of your cases?' 'I think,' said Blake, 'if it is all one to your Honor, I will wait a little.' 'Do just as you like.' One of the gentlemen who narrated to me this incident said he was the same evening at a supper party at Mr. Blake's own house, at which my father was present. They both laughed over the affair, which did not seem in the least to diminish the cordiality, or, to use the phrase he used to me,—he was speaking of fifty years ago,—the 'jollity' of the party."—Pp. 208, 209.

According to the testimony of the Hon. C. P. Phelps, the result of the new Chief Justice's decision of character was pre-
vailingly good:

"A new face of things was soon visible in the courts, and all but the lawyers were satisfied. The litigants who gained were of course delighted; and even those who lost their causes were glad to find themselves at last clear of a lawsuit of which they began to despair of ever reaching the end.

"But the lawyers, many of them, said he was overbearing and arbitrary. The Chief Justice seized, undoubtedly with wonderful facility, the great points of a case, and kept the counsel close to them. He never allowed an advocate to *make a speech*, and *talk against time*, merely for the purpose of displaying his rhetorical powers, or to satisfy his clients that he had earned his fee; and there were, doubtless, instances where, in his opinion, the justice of the case was so transparent, that he would not waste the time of the public in listening to a needless argument in support of an obviously just claim. But I do not believe that he ever refused a reasonable and patient hearing to any party who maintained a doubtful, or even a manifestly bad cause."—P. 179.

Chief Justice Parsons raised the money value as well as the moral status of his office. When he became Chief Justice, the salary was 1233 dollars. It was raised first to 2500, and eventually to 3500 dollars.

In the discharge of his duties in the criminal court, he was, according to the description of a successor in office, "strict and almost punctilious in adhering to forms."

"He required of the public prosecutors the most scrupulous exactness, believing it to be the right, even of the guilty, to be tried according to known and practised rules; and that it was a less evil for a criminal to escape, than that the barriers established for the security of innocence should be overthrown. He was a humane judge, and adopted, in its fullest extent, the maxim of Lord Chief Justice Hale, that doubts should always be placed in the scale of mercy."—P. 258.

We have no space to spare for a description of Chief Justice Parsons' labours as a statesman. Though reluctant to engage in political controversies, he did not always refuse his help in State arrangements. In a State Convention and in the House of Representatives, he displayed sagacity and political foresight. He was a Republican and a Federalist, but had always a strong Conservative tendency. He never, however, flattered the people;

he saw many of the dangers of Republican institutions which have since his days developed themselves with such fatal force. In the able language of an obituary tribute in the *Boston Gazette*—

“He was one of the few men who *fearlessly* told the people the truth where it was offensive to their ears, trusting to the return of reason for his vindication, or willing to hazard every sacrifice in its cause. He was inflexibly engaged in the support of sound principles, and despised the threats and reproaches of the numerous pretenders to patriotism, who have from time to time cajoled the people into measures disgraceful and ruinous.”—Pp. 425, 426.

With his laborious professional pursuits, Chief Justice Parsons combined systematic study in science and literature. He was an accomplished Grecian, was well versed in mathematics, kept himself up to the chemical discoveries of his age, and was a close observer of all important mechanical inventions and improvements. How varied and how essentially practical his information was, the anecdote that follows may shew:

“When on a circuit, he met with an accident to his carriage, and stopped at a blacksmith’s to have some iron-work repaired, and then went to a carriage-maker’s and conversed with him as to the necessary wood-work, and then to a painter’s, and directed him how to prepare his paints so that they should dry at once. After he went on, those mechanics conferred together. Said the first, ‘That man rides in his carriage now, but I am sure he was a blacksmith once.’ ‘No,’ said the carriage-maker, ‘but he has been a worker in wood.’ ‘I think not,’ said the painter, ‘for I am sure he has learnt my trade.’”—P. 152.

In the year 1813, his health seemed to give way, without his suffering from any specific ailment. With slight interruptions, he was able to continue his judicial functions. In the autumn of that year, he held the court as usual at Worcester, but was annoyed by the appearance of an irritating skin eruption. His physician advised the remedy of a very hot bath. He continued in it an hour; the humour disappeared, but health and comfort were gone; apoplectic symptoms set in; consciousness was interrupted; there was a momentary return of vital power; the anxious members of his family collected around his bed heard with amazement his distinct utterance of these words, “Gentlemen of the Jury, the case is closed and in your hands. You will please retire and agree upon your verdict.” These were his dying words. They were like the last words of our own Chief Justice Tenterden.

In his religious opinions, Chief Justice Parsons was a Unitarian of the type of the liberal theologians of the early years of the present century in America. His father was an Arminian, but moderately orthodox. His mother was, it is supposed, attached, towards the close of life at least, to a liberal form of Christian belief, and her influence was felt by all the members

of his family. At Newbury-port, he was a member of the religious society over which Mr. Cary presided; at Boston, he enjoyed the religious services of Dr. Kirkland, Mr. Thacher and Mr. Buckminster. He was one of several distinguished American lawyers who adopted and openly professed Unitarian opinions. Judge Story (the Blackstone of American jurisprudence) and the Hon. Jeremiah Smith may be named as others. In England, we have had—we have—judges whose religious opinions were and are Unitarian; but so potent and malign are the influences of the world and of a religious establishment, that in too many cases (happily not in all) professional eminence is found incompatible with Nonconformity, and the approach to the Bench is indicated by a studied withdrawal from heretical worship and Dissenting connections. In the funeral sermon preached by Mr. Thacher, we read these words :

“ Chief Justice Parsons added one more to the long list of the greatest and most revered names which live on record, who have esteemed it the privilege of their nature to sit at the feet of Jesus, and be numbered among his disciples. ‘ I examined,’ he was accustomed to say to his friends, ‘ the proofs and weighed the objections to Christianity many years ago, with the accuracy of a lawyer; and the result was so entire a conviction of its truth, that I have only to regret that my belief has not more completely influenced my conduct.’ Now we are to recollect that this was the testimony of a perfectly disinterested witness,—not of a priest, who may be suspected of professional bias; that it was the testimony of a lawyer, all whose life had been passed in sifting evidence, balancing arguments, unravelling sophistry, and detecting imposture; that it was testimony not only given freely to his friends in private, but declared voluntarily and openly to the world by a public profession in this church. We are to remark, too, that his was a discriminating and rational belief. It was not tinged with the deep and melancholy enthusiasm of Pascal, or darkened by the superstition of Johnson. It was founded on a calm and free examination of all the parts of the Christian system, as well as the general evidence of the whole. It was the religion of Grotius and Newton and Locke,—kindred excellences!—whose names take no dishonor from the one which I have now presumed to associate with theirs. Nor was the religion of Christ a subject to which he was contented to give only a slight and superficial examination. He delighted to bring all the powers of his mighty mind to assist him in sounding it to its depths. He was a proficient even in the technics of theology, and was a Biblical critic of that eminence that he could always interest, and often astonish, by the accuracy and originality of his views, those whose profession makes these studies the occupation of their lives. His belief was not merely a speculative assent to the truth and doctrines of the Gospel. It produced in him a sentiment of habitual and practical piety, which accompanied him to the last moment of rational life.”
Pp. 313, 314.

There is in a part of this character a reference to a fact in the religious life of the Chief Justice which deserves a more exact statement. Owing to the state of his health, he was in Boston

but an infrequent attendant on public worship, and had not joined the church and partaken of the Lord's Supper.

"Dr. Kirkland, as I have understood, represented to him forcibly that his refusal to join the church, by the misinterpretation to which it gave rise, was more harmful than any enforced non-attendance upon the ordinances could be. And my father, influenced also by my mother's wishes and reasons, became convinced that the step was one which he ought to take, as a good thing in itself, and that he should therefore perform his duty in relation to it as well as he could, leaving the results entirely to Providence. With these views he made a public profession of religion, and partook of the sacrament of the supper, some years before his death.

"I would add, as a circumstance not without interest, to myself at least, and as one to which he sometimes alluded, that, from that time until his death, his participation in that sacrament was constant and regular, and that the hinderances he feared very seldom occurred." Pp. 311, 312.

It is greatly to be regretted that the paper drawn up by Chief Justice Parsons on the evidence of Christianity and the authenticity of the Gospels, in which he viewed the subject with judicial calmness, treating it entirely as a case of evidence,* is lost. Fortunately we possess, in the well-known work of the Dane Professor of Law in Harvard University, Dr. Simon Greenleaf, an elaborate work of the same kind, in which the testimony of the evangelists is examined by the rules of evidence administered in courts of justice. Whether this work was suggested by the essay of the Chief Justice, we know not; but if the Dane Professor be of the same family as the wife of the Chief Justice, this is not an improbable suggestion. In the affairs of Harvard College, Chief Justice Parsons always took a warm interest. For many years he acted as a Fellow of that important literary corporation. Among other services, it is said that, at a critical period in Harvard's history, his influence turned the election in favour of President Kirkland, and thus secured for a time the liberal religious policy of the College, and prevented its falling under the powers of an exclusive and intolerant orthodoxy. We must find room for the sketches of Kirkland, and one or two others of the intimate friends and pastors of the Chief Justice.

* We possess a similar valuable testimony to the satisfactory character of the evidences of Christianity in Morison's *Life of another distinguished American lawyer, Jeremiah Smith, Chief Justice of New Hampshire*: "Thrown into public life at a time when society throughout the civilized world was shaken to its centre, and all the old landmarks of belief were held up to contempt by those who would themselves be regarded as the light of the world, he read the works of unbelievers, and though sometimes charmed by their fascination of style, he subjected their reasoning to the cool, impartial, searching scrutiny of a judicial process, applying to the evidences of Christianity the severest rules of testimony. With him, as it had been with Judge Parsons after a similar examination, the result was a clear, undoubting conviction of the truth and genuineness of the Gospels."—*Life of Judge Smith*, p. 503.

"Dr. Kirkland was not a man of profound learning, nor of a great variety of acquirements. Although he was capable of considerable application for a time, his habits were not those of a student, and, indeed, his general indolence was obvious and undeniable. But he had a knowledge of character, a power of penetrating into motives and purposes, and a sagacity in his judgment of persons and of things, and in his adaptation of means to an end, which, within my own observation, have never been equalled. This vigorous and penetrative intellect, which gave him a great mastery over all who approached him, was never with him a servant of ambition, either in the form of love of fame or love of power. To these things he was indifferent. The characteristic which marked him out from other men, and made him one of the most conspicuous persons of his age, was the marvellous union of intellectual force and faculties surpassed by none, with the most simple and unassuming manners, and a kindness, a warm, affectionate, universal, and unfailing kindness, so far as I have observed equalled by none. He was thoroughly disinterested. He had no capacity for meanness, no sly look-out for self, no small contrivance to bring things round to his own profit. Unmarried, with a good income, and no habits of personal expense, he gave away more than he spent, and gave with a cordiality and unreserve that made the gift tenfold more welcome. Nor was it money only that he gave; for that kind of liberality comes sometimes from indifference, as much as from generosity. But, busy as he was, he gave his time; and, indolent as he was, he gave his labor; and, careless as he was of his own interests, he gave patient thought and anxious consideration, when by any of these things he could help them who needed help.

"He was a great man, and impressed himself as one upon all with whom he came in contact. But in the truthfulness and tenderness of his affections he was a child. He did not marry until, at the age of fifty-six, a palsy had stricken down, not his health only, but his relations with life; and until that hour the students of the College were as his children. I doubt if any one ever left him without the conviction, that whatever President Kirkland could do for him was sure to be done.

"He was a writer of great excellence, and published some papers, of which his life of his intimate friend, Fisher Ames, was perhaps the best; but he could never be induced to undertake the labor necessary for an extensive work.

"As President of the College, with all his various and abounding merit, he had one fault. He acted upon no definite system; or if he had one, it was a system known only to himself, and which only he could carry out. He had few rules; and no predetermined method of procedure for any case. Perhaps he needed none; for, so perfect was his sagacity in meeting every exigency as it came, that he might have been hampered and hindered by rules or a system. He certainly did suppress disorder, and carry on the affairs of the College with unexampled felicity. His carelessness about money was another fault. It was certainly extreme; and sometimes it exposed him to misconstruction from those who were unable to comprehend how a sensible man could be so ignorant of the value of this great regulator of human affairs, as to keep no accounts.

"During Kirkland's presidency the College flourished as it had never done before. Gifts flowed in from every side; and much of this libe-

ality was undoubtedly due to the President's power of persuasion, and to the affection and respect generally entertained for him."—Pp. 288—290.

Another friend and pastor was Rev. Samuel Cooper Thacher :

"Mr. Thacher was not remarkable for talent, or for cultivation ; he held a thoroughly respectable position as a scholar and as a writer, and nothing more. But he was so wise, so affectionate and gentle and courteous, and so deeply penetrated with the consciousness of the high duties belonging to his office, and so earnestly and constantly desirous to discharge them all, that he stands in my mind as more nearly the perfect exemplar of a clergyman than any person I have ever known. Fitted for the highest society by his manners and his tastes, and enjoying it thoroughly, he was yet intimately conversant with all of all classes within his sphere ; and the poor especially felt his devotion to them. In company and at table he was always cheerful, and entered with interest into all that was going on. Still he never forgot that he was a clergyman ; and never permitted any one to forget it ; but he was beloved all the more, for he presented this character free from all austerity and repulsiveness, and full of everything that could win and hold affection and respect."—Pp. 342, 343.

Our last quotation gives a delightful portrait of a man whose writings are better known in England than those of the other pastors and friends of Parsons, Mr. Buckminster. It adds to the value of the praise given to these eminent Unitarian ministers, that it is penned by one who disclaims the Unitarian name.

"The Rev. Joseph Stevens Buckminster was another frequent guest, and no one was more welcome. He and Thacher were intimate and dear friends. Of nearly the same age ; pursuing the same studies ; holding similar opinions ; visiting Europe together ; and devoted, with their whole hearts, to similar duties ;—they were yet different, and indeed contrasted in much that belongs to character and to the exhibition of character.

"The expression of Thacher's face was true to his nature, and therefore it was very attractive. But the features of Buckminster were all beautiful, and the singular brilliancy of his eyes was thought to be connected with the nervous excitability that, in its intensity, became the cause of his death, at the age of twenty-eight. Perhaps this was true also of his high spirits. That they had their ebb and flow, we know from that part of his Diary which has been published, and might have known from the laws of human life ; but I saw him often in company, and there they were unfailing. Full of anecdote and illustration, prompt with all the resources which his keen observation had gathered, abroad and at home, and which his imagination presented with the inexhaustible variety of a kaleidoscope, interested in all topics and equal to all, always ready and never obtrusive, without vanity or affectation or self-thought in any form, he stands before my mind at this moment as one of the most fascinating of companions. His cheerfulness, or rather his playfulness, was as unfettered, as easy, and apparently as thoughtless, as that of a boy let loose from school. But there was always the silent restraint of his good taste and perfect refinement. He seemed

to be sure that his own instincts and habits of thought would build an invincible barrier against coarseness or extravagance and excess; and he gave himself up to the feeling of the moment, relying upon this barrier fully and safely. His brilliant and seductive gayety never pained and never wearied, but enveloped all others in its own sunshine, and made them glad with his own gladness by a gentle compulsion to which they willingly yielded.

"He, too, was most conscientious, assiduous, and devoted in the discharge of his clerical functions. And he was eminent as a scholar and a writer. He superintended the edition of Griesbach, which I have already mentioned; and his Phi Beta Oration is one of the most charming compositions in our literature."—Pp. 343, 344.

In conclusion, we beg to recommend this volume of biography to the attention of our readers. They will find in it, whether they belong to the legal profession or not, much that will interest and instruct them. At the present moment, they will find some things that throw light on the anomalous position of the Republican government in America. The pages of this volume are from first to last characterized by filial piety, and the facts stated amply justify the universal reverence felt for Theophilus Parsons as a judge and as a man.

STRICTURES, BY REV. SAMUEL BACHE, ON THE FIRST ARTICLE IN A TREATISE ENTITLED, "SCRIPTURE AND SCIENCE NOT AT VARIANCE." BY JOHN H. PRATT, M.A., ARCHDEACON OF CALCUTTA.*

SIR,

My attention has been directed to this publication by the controversy in which I recently found it my duty to engage with my friend Dr. Miller, in consequence of the publication of his Essay entitled, "Bible Inspiration Vindicated." (See *Christian Reformer*, 1861, p. 372.) I have carefully examined it on the very first topic of which it treats, and wish to insert in your pages a brief notice of that treatment, both for the information of those persons—the *very few*, as I fear—who *practically* agree with Dr. Temple, that "the immediate work of our day is the study of the Bible" (*Essays and Reviews*, 2nd ed., p. 48), and in order to put on record, in what I regard as eminently *the* "*Unitarian Magazine and Review*," a specimen of the unreasoning ignorance with which a dignitary of our Established Church endeavours to maintain a position which has long been given up by real scholars and critics, and which can only be held on principles of in-

* Fourth ed. London—Hatchard. 1861.

terpretation which would be universally condemned as delusive and dishonest in connexion with any other writings whatever.

Archdeacon Pratt begins with roundly declaring that "the assertion, not unfrequently made, that the discoveries of Science are opposed to the declarations of Holy Scripture, is as mischievous as it is false;" and that it is his object to furnish persons who are "predisposed to reject such a conclusion," "with a reply, in a concise and portable form" (p. 1). Accordingly, he begins with giving "examples from the earlier history of scientific discovery, in which Scripture has been relieved of false interpretations, and the harmony of Scripture and Science thereby established" (p. 10). His first example is as follows (pp. 10—13):

"The earliest instance of this kind which I shall produce, affords a remarkable example of false notions of the celestial mechanism being incorporated in mistranslations of Scripture, in such a way as to consecrate error, and to sow the seeds of future perplexity by bringing God's two books into seeming collision.

"It is well known that the ancients conceived the heavens to be an enormous vault of transparent solid matter, whirling around the earth in diurnal revolution, and carrying with it the stars, supposed to be fixed in its substance. In accordance with this view, the Scripture was made by the LXX. to call the heavens *στερέωμα*, that is, something solid; and the Vulgate calls them *firmamentum*, which signifies the same. Josephus, in his 'Antiquities' (professedly gathering his ideas from Scripture), in describing the creation, calls the heavens *κρύσταλλον*, i.e. a sort of crystalline case. Thus all seems to be in accordance, and Scripture and Science appear to agree and illustrate each other; till the light of later times pours in its beams, and, shewing that space is not a solid mass, detects a seeming contradiction between the Word and Works of God. How is this to be met? Which is to yield? The popular solution, current to the present day, is this,—that Moses wrote, in matters of this description, not merely according to the appearance of things (which is true, and is the style which the most enlightened Science now uses in such a case), but in accommodation to the notions and prepossessions of the times. But is this the fact? Could not the Omniscient have put a correct word into the mouth of His servant, as readily as one contradictory to fact? Let us turn to the word which the Holy Ghost has used by the pen of the inspired writer, and what do we find? That the original by no means implies, of necessity, a solid mass, but an EXPANSE:—*And God said, Let there be an expanse in the midst of the waters, and let it divide the waters from the waters. And God made the expanse. . . . And God called the expanse Heaven.* So that, in fact, the inspired writer used the best possible word to express the actual appearance and state of things; but man, in his indiscriminating ignorance of Nature, has, by his successive versions of the word of God, thrown a cloak of sacredness around his own error, in a way calculated to bring discredit upon the Holy Scriptures, as the discoveries of Science clear away the mists. Here, then, Scripture was right from the beginning, and all the confusion has arisen solely from human ignorance and misconception."

The whole of this argument rests upon Archdeacon Pratt's assertion, that "the original [word translated *firmament*] by no means implies, of necessity, a solid mass, but an expanse." *This assertion is not true.* The very testimony to which he appeals in his notes really tells against it; inasmuch as in that testimony *throughout*, the idea of *expanse* is represented, not by any term denoting *empty space*, but by a term denoting *a solid substance drawn or beaten out*, and so *expanded*. What is Pool's comment, which the Archdeacon quotes in Latin in his notes?

"Some persons translate the word, not *firmament*, but *expanse*, a thing expanded or extended, either like the awning of a tent, or like silver spread out and beaten thin with a hammer. . . . This *expanse* is the diffused body of the air. . . . Others translate it *firmament*, and understand it of the celestial orbs. This word, however, includes also the adjoining air, expanded from the heaven to the earth, and firmly fixed, as it were, in its proper place. . . . And probably the Hebrew root primarily means to *press together*, and so to *extend*; for by pressure things are extended, like plates of brass."

With what truth or propriety, then, can Archdeacon Pratt affirm that "the original by no means implies, of necessity, a solid mass," or adduce the foregoing statement from Pool in confirmation of his assumption? What the idea of some of the ancient Scripture writers was on this subject, we learn distinctly (to quote but a single passage) from Job xxxvii. 18: "Hast thou with him spread out the sky, which is strong and as a molten mirror?" This "sky" is the very "*firmament*" of Gen. i. 6 (though expressed by a different word), as the marginal reference in our common version correctly points out; and thus we have here one of the very writers whom Mr. Pratt regards as writing under the guidance of the same Spirit as dictated the words in Gen. i. 6, describing what is there called an *expanse* or *firmament* in terms which as distinctly recognise its *strength* and *solidity* as they do its *extension*.

His remarks in his next note on Gesenius and Luther are equally contrary to fact. Gesenius has collected evidence from Scripture that this *expanse* was a *firmament*. "With this [*comment*]," writes the Archdeacon, "we have nothing to do." Why not, I ask, the evidence being from *Scripture*? "Luther's translation, it will be seen, is the only one which does not convey a false idea, except our authorized version in the margin." Well, what *is* Luther's translation, as given by Mr. Pratt himself? "*Veste*," in modern German spelt *Feste*, which I find, in every German dictionary to which I have access, is interpreted *firmament, stronghold, fortress, prison*; the idea of *firmness* or *solidity* being here the prominent idea, rather than that of *expansion*.

Certainly Archdeacon Pratt must either be himself ignorant of these things, or must have calculated very largely on the igno-

rance of his readers, when he could adduce the foregoing references in proof of his assertion that "the original by no means implies, of necessity, a solid mass, but an EXPANSE." Every one of his references proves the very opposite.

In a like spirit is the following note of his at the end of this first example :

"It is interesting to observe that the New-Testament writers, who often quoted the Septuagint version *verbatim et literatim*, have been preserved from using this erroneous term *σπερῶμα* to describe the celestial firmament, although it occurs in several places in that version of the Old Testament, and the New-Testament writers had not scientific knowledge to avoid the error themselves."—P. 13.

Mr. Pratt cites no passage from the New Testament in which occurs a quotation from the Septuagint, having the word *σπερῶμα* in the Septuagint, but a different, a more correct word in the New Testament; nor do I know where any such passage is to be found. The fact I believe to be, that the New-Testament writers had no occasion to mention this part of the created universe at all.

There is not, then, even the shadow of a proof that the "Holy Ghost has used, by the pen of the inspired writer," in this passage, a word which expresses the actual state of things as disclosed by modern Science, or that "here, Scripture was right from the beginning." On the contrary, here, as everywhere else throughout the Bible, we have presented to us the philosophy of the people and age to which the particular book belongs; that philosophy being no part of the divine revelation which the Bible records. And so, universally, science (as Archbishop Whately most truly insists) is no part of revelation, whence it is impossible that science and revelation can ever be really at variance; but scripture and science are very often at variance, because scripture contains many things beside the revelation which it records; and on all these things, scripture exhibits simply the current opinion of its day.

In opposition, then, to Archdeacon Pratt, and on the authority of his own arguments thus far (and I have not thought it either necessary or desirable to read any farther), I conclude that scripture and science very frequently *are* at variance, and, if the scripture be genuine, *must* be so. The more urgent, surely, is the demand which is made on every intelligent and religious-minded man to "search the Scriptures," in order to ascertain what is really the divine revelation which they contain, and as the record of which they alone are *sacred*. It is lamentable, indeed, to think how little this demand is recognised—how little "the immediate work of our day," as Dr. Temple most justly calls it, is being really carried on. Were the Bible studied with the least fraction of the intelligence and earnestness which men apply to the common business of life, such a work as this of

Archdeacon Pratt's, if published at all, would have fallen still-born from the press, instead of reaching a fourth edition. As it is, the great bulk of religious professors are ready to accept it as fulfilling its alleged purpose, and so ridding them altogether of a troublesome inquiry; while many of those who know better, are equally careless of religious inquiry and its results, and are disposed rather to discountenance than to encourage those who really prosecute it. Hence the very name of scriptural criticism is become hateful to many who consider themselves as among the more advanced and the more spiritually-minded religionists of the age; and every attempt to elucidate the truth of our Sacred Writings is discouraged as a devotion to the letter of antiquated documents, rather than to the life of the spirit which they are yet believed to contain. So long as this state of things lasts,—so long as theology is in this manner not merely distinguished from religion, but divorced from it,—the most presumptuous dictum of the most ignorant pedant will carry influence equal to its presumption, confirming the prejudiced conformist in the most servile conformity, and the equally prejudiced sceptic in his unbelief.

Unitarian Christians have a special duty, both personally and congregationally, in regard to this great and urgent human interest. May God open our eyes to see it, and quicken our resolution to fulfil it!

Edgbaston, Aug. 31, 1861.

SAMUEL BACHE.

THE GOOD SAMARITAN.

BY SIR JOHN BOWRING.

LEAVING Berytus' ancient strand,
 I journeyed in the Holy Land,
 And made my way to Sychar's wall;
 And there within his princely hall
 By the kind ruler of the place
 Was welcomed—stretching out his hand,
 With wonted Oriental grace:
 Then said he smilingly, "Now come
 "And make my house your own—your home."
 He led me to his soft divan
 Where stood a grave Samaritan,
 One of the few of that sad band
 Thin-scattered o'er their native land,
 Where still they chant their grateful hymn
 Upon the sainted Gherizim.

He took me to the temple there,
 And with a reverential air

Placed in my hands, while he unroll'd,
That record, so renowned of old,
Which speaks in language clear and bold
What seemed celestial words to him :
“ Avoid the tempting wiles of them
“ Who worship in Jerusalem :
“ Go thou and thine to Gherizim.”
“ What brings you, Christians, to this place ?
“ What interests you in our poor race ?”
He asked. I told him, smiling too,
Of that sweet tale our youth had heard,
And charmed the wondering sheikh appeared,
Exclaiming—“ O that tale is true !”
This was the tale. A certain man,
While journeying from Jerusalem
To Jericho, met robber bands
And fell into their treacherous hands :
They robbed him, wounded him and fled,
Leaving their victim nearly dead.
A certain priest passed there by chance,
And turned with an averted glance
On th' other side. A Levite then
Came—looked, and with a cold disdain
He marched away. But lo ! at last,
By pity moved, a traveller past
And raised the weary, wounded man—
That traveller, a Samaritan !

He gave him wine to drink ; he poured
The fragrant oil upon his breast ;
And, heart and hope and strength restored,
He placed him on his cherished beast ;
Conveyed him to an inn, and there
Commended him to every care ;
And ere he left he called the host ;
“ And here are pennies two,” he said :
“ Know that thy kindness is not lost ;
“ All, all shall amply be repaid—
“ All that thou spendest I'll repay
“ Thankful, at some not distant day.”
Now hear the voice of Jesus say,
These are the deeds I ask of you ;
This is the friend, the neighbour true ;
My follower is this pitying man,
And he is a Samaritan.
So learn the lesson now from me,
And diligently do as he.

HEBREW MEN AND TIMES.*

NEITHER history nor philosophy can pass the Hebrews by unnoticed. Small as was their country, and despised or detested as was their race by the great world of ancient civilization, not even Greece found herself so often and through so many ages in contact with so many mighty nations, nor did Rome wield an empire of physical control so wide or enduring as that of Hebrew thought has been. He who would trace the world's merely secular history, has to pass and repass through Palestine, from Egypt to Syria, Assyria, Babylon and Persia; and back again, with Cambyzes and with Alexander, into Egypt; and through and through again with the Seleucids and the Ptolemies, and with Roman generals and emperors from Pompey down to Titus. He who would trace the history of thought, and not affect to leave *religious* thought out of his account, will find in the contribution of the Hebrew nation to religious philosophy something that he has missed in Greece, Egypt, Babylon and India, and something more important to religious philosophy than all the speculations of all their philosophers united. He will find the great idea of one sole spiritual Deity more clear and emphatic than in Socrates, Plato or Zeno; and not confined (as among the Greeks) to the writings of philosophers, while alternating even in their writings with the customary language of polytheism; but written through and through the history, the laws, the poetry and the didactic books of this one singular nation. He will find in this popular and general belief of one sole Deity a mark of peculiarity and speciality which belongs to no other nation in the world's history, and the importance of which cannot be exaggerated. He will find corresponding traces of humanity in the sacrificial and ceremonial usages of the Jews, which strikingly contrast with all contemporary heathen ceremonials; and he will find a purity of morals, especially in reference to sensual vice, which as strongly separates the Hebrews from the contemporary world. Do we sufficiently appreciate this distinction of the Jewish theology and worship?—its peculiarity and its value? That one people alone had any high and pure conception of God. *God* to them was *gods* to all others. The Hebrew peasant believed what the Greek philosopher argued for. He had the philosophy which the other sought. All nations except the Hebrews had “gods many and lords many,” to whom they parcelled out the government of the world in strange confusion, having little real faith in any because believing in so many. All other nations ascribed to their gods such attributes and passions as scarcely lifted them above human nature; nay, such as de-

* Hebrew Men and Times, from the Patriarchs to the Messiah. By Joseph Henry Allen. Boston—Walker, Wise and Co. 1861.

graded many of them far beneath the better order of human beings. Judaism is not indeed free from expressions too *anthropomorphic* for Christian or philosophic thought; but these are consciously used by their writers as strong *figures of speech*, and the least worthy of them are a rebuke to the literal beliefs of heathenism. All other nations worshiped idols; the Jews were forbidden to make to themselves "any graven image, or any likeness of anything in heaven above, or in the earth beneath, or in the water under the earth; to bow down to them and serve them." How grand the distinction! It is all the more striking as a Hebrew conception and aim, when we see how strong the tendency was among the Jews themselves to imitate the idolatries of their neighbours. How were these gross propensities held in check? Whence came the restraining influence but from the believed revelation of the True God himself? Whence, but from Him, the better knowledge and faith of the patriarchs? Whence, but from Him, the light of the Law kindled in the desert among a nation of slaves just brought out of Egypt, the sacred land of deified cats and crocodiles? Whence, but from Him, the inspiration of those sacred poets who, in the days when Hesiod and Homer among the Greeks were making their heroes gods and their gods little more than heroes, sang such strains as these to the sole Majesty of the universe?

"Wherefore should the heathen say, Where is now their God?

Our God is in the heavens, He hath done whatever He hath pleased.

Their idols are silver and gold; the work of men's hands.

They have mouths, but they speak not; eyes have they, but they see not;

They have ears, but they hear not; noses have they, but they smell not;

They have hands, but they handle not; feet have they, but they walk not;

Neither speak they through their throat.

They that make them are like unto them; so is every one that trusteth in them.

O Israel! trust thou in Jehovah; He is our help and our shield."

The philosophical historian is bound to seek for an explanation of these well-established peculiarities of the Jewish nation. There is no contrast so marked in history. It must not be slurred.

The common explanation is that which refers the Jewish belief to a supernatural divine revelation. This theory is held under many modifications, from the foolish high orthodox dogma of the plenary inspiration of the Scriptures and all their heroes, to the more reasonable scheme which believes in *certain men* as miraculously inspired on *certain subjects* and miraculously gifted for *certain offices*, while equally believing in the continuous natural operation of all the great laws of Providence, and accept-

ing the sacred literature as written, like all other literatures, by men. A philosophical historian who cannot admit this solution, has before him the task of explaining these specialties of the Jewish belief, worship and morality, on the same natural principles by which he traces elsewhere the various growths of Fetishism, Star-worship and Idolatry. If he can do this satisfactorily to himself, he will, of course, look upon Judaism as nothing but a human developement of thought and worship. If he can do it to the satisfaction of others, he will make them also simple Theists in their creed.

But there is one mode of treating the subject which does not seem to us either philosophical or fair, and that is, to speak of Hebrew men and times in an ambiguous voice, neither distinctly avowing the naturalistic nor the supernatural theory; and to speak of the Hebrew institutions in the customary phrases of religious and Christian respect, yet carefully to abstain from ever using a phrase so clear and decisive as to imply that the Mosaic belief or institutions were divinely given in any other sense than might be predicated of those of Menu, Confucius, Zoroaster or Solon.

We are sorry to charge this kind of ambiguity against the work before us. It is full of valuable historical material illustrative of the Old Testament, though some of its representations of Jewish facts and beliefs are, we think, conceived in a needlessly unfavourable light. And if we ask ourselves whether the author really ascribes to Moses or to the Jewish religion any more properly divine authority than belongs to other ancient philosophies or religions, we must confess that, after the most careful perusal of his book, we see no proof that he adopts any such explanation. He has a perfect right, of course, to the opposite conclusion; but if his conclusion be such as we infer, we only wish he had plainly avowed and vindicated it; whereas if it be otherwise, the fault is with himself alone that he is misunderstood. When, however, we find Ewald referred to as his chief authority—"throughout the earlier portion especially, where the general tone is his, and where, in many matters of detail, his opinion is silently assumed" (Pref. p. vi)—we feel that we cannot have materially misunderstood the present writer.

The book bears out this conclusion at every step. Sometimes the idea of the supernatural is quietly *set aside*, as if such a thing had never been heard of. Moses is, "of all the men of history, perhaps the clearest example of a Providential man" (p. 36); as if Providence did not include us and all men. The statement that "festivals at new and full moon led to the primitive and simple division of time by weeks" (p. 55), is gravely copied from Ewald, without explanation how *our* full and new moon no longer correspond with weeks. The institution of the Sabbath, we are told, without authority or proof of any kind, was "a feature in

the primitive Syrian worship—the seventh day of the week being especially consecrated to the worship of the universal Deity” (p. 234). And, turning to the account of Syrian worship, we read (p. 211) that at least seven divine powers were worshiped, each having one of the heavenly bodies as its symbol, and that “the week began with the festival of the Sun, and closed with that of the universal power, whose heavenly sign was the outmost of the planets, known in Italy as Saturn, to the Greeks as all-producing, all-devouring Time, in Palestine as Chiun or Remphan, and later by the name Sabbathath or Rest.” We are not ashamed to confess that all this seemingly profound learning is new to us. We never before heard of Sabbathath or Rest as god or goddess of heathen worship, nor of a sabbath-day except as derived ultimately from Judaism. Equally independent of quoted authority and argumentative theory is Mr. Allen’s next assertion, which quietly *begs the whole question* of revealed monotheism:

“The attributes of the several powers in this mythic (Syrian) hierarchy *were gradually blended in the conception of one universal Deity*, known to the Hebrews under the plural name Elohim.”—P. 212.

If such be the historical facts, by all means let us have the full evidence produced; and we will give up our old-fashioned theory that the one universal Deity was a patriarchal and Jewish conception as contradistinguished from the Syrian and all other mythologies; a conception taught by revelation to men who would otherwise inevitably have followed “nature-worship.” The assumed tone of history (“*were gradually blended*”) is soon, however, betrayed by the appended language of theory: “Each nation *would* doubtless merge the features of the one Nature-God in those of its own special deity.” And immediately afterwards we are surprised to find that the Hebrew worship was “sharply distinguished” from all that had been gradually blended in its formation. The Hebrews, we are told, were from the first surrounded by “a pantheistic nature-worship, or adoration of the elements, sharply distinguished from the monotheistic religion of Mosaism” (p. 212). Far be it from us to reconcile the author with himself. It is this *sharp distinction* that demands a philosophical cause; and such a cause is hardly to be found in the asserted blending together of the several powers from which Judaism is so sharply distinguished.

Equally evasive of the true question of a supernatural revelation are such statements as the following on prophecy:

“The prophetic gift—which, as understood among the Hebrews, is a blending of religious and poetic fervour with the power of addressing effectively the popular mind—has been justly regarded as a *distinguishing characteristic* of this race.”—P. 95.

“In the prophets was manifested the *characteristic religious genius* of that race.”—P. 252.

Again:

Prophecy "included in its larger meaning all that we understand by the term 'spiritual power,' as distinguished from the temporal power of the State and (though more loosely) from the ecclesiastical power of the priesthood. In other words, it implied all the religious, moral and intellectual agencies brought to bear vitally on the popular mind and conscience,—all, of course, limited by the standard of culture in a rude age, and shaped by the peculiar religious temperament of an Oriental people."—P. 253.

The above passages seem to us to obscure rather than to explain the nature of the prophetic gift. If it was what is described as regards its *functions*, then it was *not* a peculiar characteristic of the Hebrew race. But it may have been, so far as human faculty is concerned, a common gift of God to man; while yet, among the Hebrews, it may have found peculiar materials and occasions for its exercise. And besides being stimulated by the existing revealed beliefs of the nation, it may have been also inspired with some special revelations of coming events. These questions are not discussed nor cleared up, but obscured, by the manner in which Hebrew prophecy is claimed as the "peculiar genius" of the nation, yet described generally as "spiritual power," including all religious, moral and intellectual agencies, such as we know are *not* peculiar to the Hebrew nation.

In various places, the worst construction is needlessly put by our author upon a Jewish fact or belief. The departure from Egypt gives occasion for a note, hinting that the Jews made it "a massacre like the Sicilian vespers"! (p. 45). "Azazel," which is the name given to the scape-goat, is assumed (in spite of Geddes*) to mean "the malign power of the wilderness" (p. 241); Jeremiah † is made to deny "that sacrifices were over the Divine command" (p. 273); and we are told, in spite of Josephus, that the doctrine of "demons ‡ descended from the 'sons of God and daughters of men' as the cause of many maladies," is well known to us through the New Testament (p. 391).

It is a somewhat new version of the revolt of the ten tribes,

* The Hebrew word is **אָזָזִל**; the meaning of which has, without much reason, I think, been much contested. It appears to be a compound of **אָז** and **זָל**, which last in Arabic signifies *removed, separated, receded*; and the Sept. have well rendered by *ἀποπομπαιος*—Vulg. *emmissarius*."—Geddes on Lev. xvi. 8.

† "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices; but this thing I commanded, saying, Obey my voice" (Jerem. vii. 22, 23). Is any scholar ignorant of the Hebrew idiom, "Not this, but that," for "This rather than that"? Besides, the departure from Egypt preceded the law of sacrifices, as Grotius appropriately remarks.

‡ Josephus says: "Those called demons . . . are no other than the spirits of the wicked, that enter into men that are alive, and kill them unless they can obtain some help against them."—War, vii. vi. 3.

to ascribe it to the religious party as its instigators (p. 166); and of Manasseh's idolatry to suggest that "some actually existing religious wants and longings were imperfectly met by the Hebrew faith" (p. 196). And to speak of Philo's "service rendered in advance" to Christianity (p. 375), seems an odd engrafting of conventional orthodoxy on critical ultra-rationalism.

In sooth, we seem, in the hands of writers like Mr. Allen, to have lost sight of all the old landmarks of theological opinion, and to be invited to take up with incomplete and evasive generalizations as the results of religious philosophy. The older Theistic (or, as they were then called, Deistic) controversies were far more intelligible, whatever they might want on both hands in respect to nice discrimination between historical fact and impression of the narrator. And the essence of that controversy still underlies the whole of biblical theology; it pervades the whole question of Judaism and of Christianity, as severally claiming to be revealed religions, in that intelligible sense (whether the claim be admitted or rejected) in which the revealed, the supernatural and the miraculous, are distinguished from and additional to, but not contradictory to, not inconsistent with, the natural religion of mankind. Theism is of itself a grand and noble faith; and is nobler and grander beyond comparison, as now taught by Francis W. Newman and in the writings of the late Theodore Parker, than as it was formerly taught by Socrates and Cicero, or by Toland, Tindal and Chubb. Consciously or unconsciously, its progressive advocates adopt into its embrace more and more of the spirit of an advancing Christian civilization. But the claims of philosophic nomenclature should not be so disregarded as to confound the names of natural and revealed religion; nor the modes of philosophic thought be so confusedly laid down as to leave it doubtful whether we are explaining the actual claims of Moses and Christ or explaining them away. Let us have a clear understanding of the grounds on which we philosophize. The question is one of historical fact. Is it assumed that miracles are impossible, and that Judaism and Christianity can only have been two of the many natural developements of religion? Let the assumption be plainly stated, and some of us will dispute it or retire. Is the possibility of Divine interventions beyond, or in addition to, the providential laws of outward nature and the human mind granted, or at least not precluded? Then the ground is open, now as formerly, for us to inquire what was really attained in Hebrew and Christian theology, and what in other religions and philosophies; and the old question still remains for us to settle, on perhaps a freer basis than our predecessors of two centuries since laid down, whether Judaism and Christianity were human developements under the ordinary natural providence of God, or superhuman, supernatural dispensations of spiritual truth and influence in aid or correction

of natural religion. There is no evading this question, though much is done that tends to disguise it, especially in the confused nomenclature in which it has of late years been presented. When *supernatural* is used as synonymous with *supersensal* or *spiritual*, and the belief in the direct agency of God on the human spirit is made the characteristic of Christianity as distinguished from simple Theism, we had need go back to the old Deistic controversy and learn what really are the questions at issue.

The avowed Theist, like the Christian, has religious beliefs and finds devotional access to his Maker. Has he gained them as Socrates, Menu, Confucius, gained theirs? Or has he gained them indirectly from Judaism and Christianity? And if the latter, how came these Jewish and Christian beliefs and aspirations? It is a question of philosophy,—a question of historical justice,—a question the answer to which involves our knowledge of human history and our estimate of human faculty.

If I decide this question for myself on the naturalistic side, I will avow it, and live by my grand faith in natural religion; but I will no more call myself Christian, than I would Mahometan or Platonist, or Brahmin or Buddhist. Any man who holds pure Theism, in the belief that he has not gained a great part of it from Christ, I honour and respect for his straightforwardness. The religion of nature so regarded is a high and pure faith truly. I only think he is more Christian than he knows. I know not what my Christianity gives me more than he has, except its conscious and thankful recognition of the source of my spiritual blessings, and the personal contact of Christ's revered character with my affections. But a naturalistic theology, applied without distinct avowal, or perhaps consciousness, to the interpretation of the Old Testament and the New, presents to the reader no help, but hindrance rather,—no light, but darkness visible.

Having said so much in dispraise of this book, we cheerfully add what we can by way of counterpoise. It implies throughout much reading on the part of its author. It connects the Hebrew men in succession—the Patriarchs, Moses, the Judges, David, Solomon, the Kings—with the world history of their times, often in a powerful and graphic manner. The conjectural history of the shepherd kings in Egypt is cleverly made to illustrate the Hebrew affairs in that country. The book begins only with Abraham, and the author's estimate of Genesis (p. 35) seems poor and inadequate to the varied riches of that portion of Jewish scripture.

A chapter on the Law gives a brief but interesting abstract of both the civil and the ritual codes. That on the Prophets follows; then the Captivity, which includes the return; then the Maccabees; the Alexandrians; and lastly, the Messiah. That on the Alexandrians is the chapter of greatest interest and value in itself, as a true picture of the infusion of Platonic philosophy

into Judaism by Philo and others; but it has no necessary connection with the rest of the book, as the Messiah came to the Palestinian, not the Alexandrian Jews; and the same influence of Alexandrian Platonism was *afterwards* exerted upon Christianity which is here described as exerted upon Judaism before the coming of Christ.

The concluding chapter on the Messiah is a brief history of Jewish Messianic expectations and of Jewish sects and traditions in the time of Jesus, and of Roman collision with the Jews till the extinction of their political existence; but it is in vain to seek in this chapter any clear account of the author's views on the actual claims or work of our Saviour. He says little or nothing of Christianity itself as in the hands of Christ or his apostles, but rapidly traces the shaping of church doctrine "to match the most arrogant forms of Gentile philosophy, though without yielding the point of genuine difference, which makes one a subtle scheme for the understanding, and the other a religion profoundly practical in the life" (p. 410); and he concludes in these words his estimate of Christianity:

"So fruitful and profound, in its influence on the after destinies of mankind, beyond every other element of antiquity, was this final form taken by the old Hebrew faith. Historically regarded, Jesus is uplifted on the great wave formed by the confluence of three main courses of ancient life and thought,—the Hebrew, Oriental and Greek,—all embraced in the imperial sway of Rome. His life, as the fulfilment of Hebrew Messianic prophecy, becomes the central and pivotal fact in the annals of mankind. However it be interpreted, the doctrine of the Church remains, that in it met all the separate threads of human developement; so that, religiously regarded, it becomes the great revelation of God in human life; and historically, the isthmus of two great continents,—the connecting link between the ancient and modern world."—P. 412.

Mr. Allen's style (as will be perceived by this extract) is a little more ambitious than is consistent with clearness and force, especially in the narration of fact. We notice, too, some decided Americanisms which do not enrich our tongue: "The *fond* and exaggerating style" of the book of Kings in reference to Solomon; "wonted to the free worship;" "wonted to the scenery" (pp. 172, 286); the French phrase, "since half a century" (p. 299); "the fortress Antonia named by Herod *for* the most profligate of the Romans" (p. 381). Analogy *between* one thing *with* another (note, p. 200) is probably a mere *anakolouthon* in a long sentence. A point of taste, on which the author stands somewhat boldly in his Preface, will scarcely, we think, be justified by the general verdict. He offers metrical versions of some of the early Hebrew poems which he has occasion to quote. "It is (he says) the only way I know of exhibiting one very essential feature of the genius of that people, without marring, by literary discussions, the work in hand. And, with

deference to the opinion of critics, I venture to think that the formality of Hebrew 'parallelism' is best represented to our minds by the formality of English rhyme and rhythm." The reader must judge for himself in this case, as in those of Mr. Matthew Arnold's Dactylic translation of Homer, and Mr. Newman's translation in *four beats and three*, and all other critical novelties in the way of tasteful translation. For ourselves, we think the English can and does represent the Hebrew parallelism sufficiently; but that it cannot and does not go pleasantly in Dactylic hexameters. Here is (unfortunately in the metre of *The Good Old English Gentleman*) the opening of the

"ORACLE OF JACOB (Gen. xlix. 1—28):

"Then Jacob called his sons to him, and thus the old man said:
Come near me now, and hear what shall befall when I am dead.
Come, sons of Jacob, near me now; about my death-bed gather,
And hearken to the prophecy of Israel your father."

The metre then changes:

"My first-born, Reuben, might of my young prime,
How like unstable water is it fled,
Thy excellent dignity and power!—his crime
To stain the honour of his father's bed.
"Next, Simeon and Levi,—brothers they,—
Sharp were their swords and instruments of death.
My soul went not along their secret way,
Nor of their plot mine honour reckoneth.
In rage and violence a man they say:
As hamstrung oxen fall he perisheth.
Cursed was the strife,—their bloody vengeance cursed:
In Israel they are scattered and dispersed.
"Thy brethren, Judah, shall give honour to thee;
Thy hand shall smite their neck who do thee wrong.
Thy father's children shall bow down before thee,
Judah, my son! thou lion young and strong!
Returning from the spoil, behold him where
He couches, like a lion in his lair,—
A lion fierce,—to rouse him who shall dare?"

PRACTICAL PIETY.

THE honest and the orthodox method is to prepare young people for the world, as it actually exists; to tell them that they will often find vice perfectly successful, virtue exposed to a long train of afflictions; that they must bear this patiently, and look to another world for its rectification.—*Sydney Smith*.

THE BOOK OF GOOD COUNSELS.*

EVERY well-wisher to India, and all who are interested in her rich and varied literature, are under obligations to Mr. Arnold for presenting us with another version of this widely-celebrated work. The spirited and forcible style of the translation, as well as the admirable versification of the "wise saws" and sayings, which appears to give so faithfully the original meaning,—the elegant and attractive form in which the little volume is brought out, and more especially the notes, which present a store of useful information to the unlearned in Hindoo lore,—will, we doubt not, ensure a favourable reception to the present publication. Mr. Arnold has done his work in the right spirit, taking an evidently genuine interest in the wonderful nation which Britain has undertaken to govern. In his Preface, on the composition of which more care might perhaps have been advantageously bestowed, he strikes a true key-note, representing that the hope of Hindostan lies in the intelligent interest taken in that country by England, and urging that whatever tends to dissipate misconceptions which may exist on either side with respect to our relations with this important dependency, must be productive of mutual benefit. It is highly satisfactory to find an Englishman bearing the honoured name of Arnold, after a long residence in that distant land, returning to us with a deep desire to cherish or to awaken in the minds of his countrymen an interest in the past and present of India.

Since the days when Sir W. Jones first undertook to investigate Sanskrit literature, many minds of the highest order have applied themselves to the elucidation of that literature, and by the enthusiasm which they have thrown into the pursuit of this object, have given testimony to its merits. The works thus brought into notice were, however, with few exceptions, conversant with grave subjects,—religion, philosophy, metaphysics, grammar; and a book of stories offers a pleasing variety. Not, indeed, that the present is by any means the first translation of the *Hitopadesa*. Sir W. Jones, who was first in the field, was followed by Wilkins and Professor Johnson, of Haileybury; but it was left to Mr. Arnold to supply the English reader with a really popular version. In this publication, which is illustrated by four spirited engravings from the pencil of Harrison Weir, several obscurities are explained and some of the objectionable passages are omitted.

The form of this work is story within story, told by a sage of

* The Book of Good Counsels: from the Sanskrit of the *Hitopadesa*. By Edwin Arnold, M.A. (of University College, Oxford), late Principal of the Poona College: Author of "*Griselda*" and other Poems; "*The Euterpe of Herodotus*," &c. &c. With Illustrations by Harrison Weir. London—Smith, Elder and Co., 65, Cornhill. 1861.

high repute at the instigation of a king living on the banks of the Ganges, and anxious for the instruction of his sons, whose education had been hitherto neglected. The fables are arranged in four series, the first of which is, "The Winning of Friends;" the second, "The Parting (severing) of Friends;" the third, "War;" the fourth, "Peace." In one story, a flight of pigeons, seeing grains of rice strewed on the ground, are warned by their king, named Speckle-neck, that rice grains lying in unfrequented ground are to be viewed with suspicion. "Love of rice," he says, "may ruin us, as the traveller was ruined." "How did that happen?" asked the pigeons. "Thus," replied king Speckle-neck; and then he gives a droll picture of an old tiger he had seen in the Deccan, "sitting, newly bathed, on the bank of a pool, like a Brahman, and with holy kuskus-grass in his paws. 'Ho! ho! ye travellers,' he kept calling out, 'take this golden bangle.'" Presently a covetous fellow passed by, and thinking he would like the golden bangle,* enters into conversation with the tiger, who assures him that, although in the days of his cubhood he had been very wicked, he was now "strict at ablutions and alms," and had so far "conquered selfishness" that he was willing to give away the bangle. The traveller wades into the pool, sticks in the mud and is devoured.

In spite of this warning, the pigeons cannot resist settling upon the rice, and are consequently caught in a net. By now listening to the advice of their king, and rising all "at one moment and with one will," they are able to fly off with the net. King Speckle-neck directs their course to a forest on the banks of the river Gandaki, where resides his friend Golden-skin, a mouse, who releases the pigeons by nibbling asunder the strings of the net. Witnessing this transaction, a crow, named Light o' Leap, calls out, "Ho! Golden-skin; let me too be a friend of thine." But Golden-skin demurs, tells a story of how a deer came to grief by trusting a jackal,—and so forth, tale within tale, till the starting-point is well-nigh forgotten.

In the next series, we have a story of a royal lion frightened by the roaring of a bull. A cunning jackal suggests that the cause of the strange terrific noise should be found out, as was "the secret of Swing-ear the spirit. 'And who might Swing-ear be?' asked the king. 'A goblin, please your majesty,' replied the jackal; it seemed so, at least, to the good people of Brahmapoora. A thief had stolen a bell from the city, and was making off with that plunder and more, when he was killed by a tiger. The bell lay in the jungle till some monkeys picked it up, and amused themselves by constantly ringing it. The townspeople found the bones of the man, and heard the noise of the bell all about the hills; so they gave out that there was a terrible

* A sort of bracelet.

devil there, whose ears rang like bells as he swung them about, and whose delight it was to devour men. Every one, accordingly, was leaving the town, when a peasant woman named Kárala, who liked belief the better for a little proof, came to the rajah.

“‘Highness!’ she cried, ‘for a consideration I could settle this Swing-ear.’ ‘You could!’ exclaimed the rajah. ‘I think so,’ repeated the woman. ‘Give her a consideration forthwith,’ said the rajah.

“Kárala, who had her own ideas upon the matter, took the present and set out. Being come to the hills, she made a circle, and did homage to Gunputtee, without whom nothing prospers. Then, taking some fruit she had brought, such as monkeys love extremely, she scattered it up and down in the wood and withdrew to watch. Very soon the monkeys, finding the fruit, laid down the bell to do justice to it, and the woman, picking it up, bore it back to the town, where she became an object of uncommon veneration.”

We add a few more specimens of the tales, which form the principal attraction of this “Book of Good Counsels:”

“THE STORY OF THE BRAHMAN AND THE GOAT.

“A Brahman that lived in the forest of Gautama, your Majesty. He had purveyed a goat to make pooja, and was returning home with it on his shoulder when he was descried by three knaves. ‘If we could but obtain that goat,’ said they, ‘it would be a rare trick;’ and they ran on, and seated themselves at the foot of three different trees upon the Brahman’s road. Presently he came up with the first of them, who addressed him thus:—‘Master! why do you carry that dog on your shoulder?’ ‘Dog!’ said the Brahman, ‘it is a goat for sacrifice!’ With that he went on a coss, and came to the second knave; who called out—‘What doest thou with that dog, Master?’ The Brahman laid his goat upon the ground, looked it all over, took it up again upon his back, and walked on with his mind in a whirl; for—

‘The good think evil slowly, and they pay
A price for faith—as witness ‘Crop-ear’ may.’

“‘Who was Crop-ear?’ asked the King of the Peacocks.

“THE STORY OF THE CAMEL, THE LION, AND HIS COURT.

“‘A Camel, may it please you,’ replied Night-cloud, ‘who strayed away from a kafilá, and wandered into the forest. A Lion, named ‘Fierce-fangs,’ lived in that forest; and his three courtiers, a Tiger, a Jackal, and a Crow, met the Camel, and conducted him to their King. His account of himself was satisfactory, and the Lion took him into his service under the name of Crop-ear. Now it happened that the rainy season was very severe, and the Lion became indisposed, so that there was much difficulty in obtaining food for the Court. The courtiers resolved accordingly to prevail on the Lion to kill the Camel; ‘for what interest have we,’ they said, ‘in this Browser of thistles?’

“‘What, indeed!’ observed the Tiger; ‘but will the Rajah kill him after his promise of protection, think you?’

“‘Being famished he will,’ said the Crow. ‘Know you not?—

‘Hunger hears not, cares not, spares not; no boon of the starving beg;
When the snake is pinched with craving, verily she eats her egg.’

“Accordingly they repaired to the Lion.

“‘Hast brought me food, fellow?’ growled the Rajah.

“‘None, may it please you,’ said the Crow.

“‘Must we starve, then?’ asked his Majesty.

“‘Not unless you reject the food before you, Sire,’ rejoined the Crow.

“‘Before me! how mean you?’

“‘I mean,’ replied the Crow (and he whispered it in the Lion’s ear),
‘Crop-car, the Camel!’

“‘Now!’ said the Lion, and he touched the ground, and afterwards both ears, as he spoke, ‘I have given him my pledge for his safety, and how should I slay him?’

“‘Nay, Sire! I said not *slay*,’ replied the Crow; ‘it may be that he will *offer* himself for food. To that your Majesty would not object?’

“‘I am parlous hungry,’ muttered the Lion.

“Then the Crow went to find the Camel, and, bringing all together before the King under some pretence or other, he thus addressed him:—

“‘Sire! our pains are come to nothing: we can get no food, and we behold our Lord falling away,

‘Of the Tree of State the root
Kings are—Feed what brings the fruit.’

Take me, therefore, your Majesty, and break your fast upon me.’

“‘Good Crow,’ said the Lion, ‘I had liefer die than do so.’

“‘Will your Majesty deign to make a repast upon *me*?’ asked the Jackal.

“‘On no account,’ replied the Lion.

“‘Condescend, my Lord,’ said the Tiger, ‘to appease your hunger with *my* poor flesh.’

“‘Impossible!’ responded the Lion.

“Thereupon Crop-car, not to be behind in what seemed safe, made offer of his own carcase, which was accepted before he had finished; the Tiger instantly tearing his flank open, and all the rest at once devouring him.

“‘The Brahman,’ continued Night-cloud, ‘suspected nothing more than did the Camel; and when the third knave had broken his jest upon him for bearing a dog, he threw it down, washed himself clean of the contamination, and went home; while the knaves secured and cooked his goat.’”—Pp. 130—134.

Here is the finale of the closing story of the volume:

“‘King Silver-sides,’ said Night-cloud, ‘is a good King, and I would your Majesty were at peace with him.’

“‘Peace,’ cried King Jewel-plume, ‘shall I make peace with my vassal! I have vanquished him—let him serve me!’

“At this moment the Parrot came in. ‘Sire!’ said he, breathlessly, ‘the Stork Strong-bill, Rajah of Ceylon, has raised the standard of revolt in Jambu-dwipa, and claims the country.’

“‘What! what!’ cried the King in a fury.

“‘Excellent good, Goose!’ muttered the Minister. ‘This is thy work!’

“‘Bid him but await me!’ exclaimed the King, ‘and I will tear him up like a tree!’

“‘Ah, Sire,’ said the Minister—

‘Thunder for nothing, like December’s cloud,
Passes unmarked: strike hard, but speak not loud.’

‘We cannot march without making peace first; our rear will be attacked.’

“‘Must it be so?’ asked the King.

“‘My Liege, it must,’ replied the Vulture.

“‘Make a peace then,’ said the King, ‘and make an end.’

“‘It is well,’ observed the Minister, and set out for the Court of the King Silver-sides. While he was yet coming, the Crane announced his approach.

“‘Ah!’ said the Swan-King, ‘this will be another designing spy from the enemy.’

“‘Misdoubt him not!’ answered the Goose, smiling, ‘it is the Vulture Far-sight, a spirit beyond suspicion. Would your Majesty be as the Swan that took the stars reflected in the pool for lily-buds, and being deceived, would eat no lily-shoots by day, thinking them stars?’

“‘Not so! but treachery breeds mistrust,’ replied the Rajah; ‘is it not written—

‘Minds deceived by evil natures, from the good their faith withhold;
When hot conjee once has burned them, children blow upon the cold.’

“‘It is so written, my Liege,’ said the Minister. ‘But this one may be trusted. Let him be received with compliments and a gift.’

“Accordingly the Vulture was conducted, with the most profound respect, from the fort to the King’s audience-hall, where a throne was placed for him.

“‘Minister,’ said the Goose, ‘consider us and ours at thy disposal.’

“‘So consider us,’ assented the Swan-King.

“‘I thank you,’ said Far-sight; ‘but—

‘With a gift the miser meet;
Proud men by obeisance greet;
Women’s silly fancies soothe;
Give wise men their due—the truth.’

“‘I am come to conclude a peace, not to claim your kingdom. By what mode shall we conclude it?’

“‘How many modes be there?’ asked King Silver-sides.

“‘Sixteen,’ replied the Vulture.

“‘Are the alliances numbered therein?’ asked the King.

“‘No! these be four,’ answered the Vulture, ‘namely—of mutual help—of friendship—of blood—and of sacrifice.’

“‘You are a great diplomatist!’ said the King. ‘Advise us which to choose!’

“‘There is no Peace like the Golden ‘Sangata,’ which is made between good men, based on friendly feeling, and preceded by the Oath of Truth,’ replied the Vulture.

“‘Let us make that Peace!’ said the Goose. Far-sight accordingly, with fresh presents of robes and jewels, accompanied the Goose to the camp of the Peacock-King. The Rajah, Jewel-plume, gave the Goose a gracious audience, accepted his terms of Peace, and sent him back to the Swan-King, loaded with gifts and kind speeches. The revolt in

Jambu-dwipa was suppressed, and the Peacock-King retired to his own kingdom."—Pp. 139—142.

Whilst the young princes are thus amused, their education is not forgotten. The instruction given them in war is based upon the Code of Manoo, and vigilance in learning to out-manceuvre a cunning adversary is especially dwelt upon, and illustrated by histories in which serpents, crows, jackals and other base agents, succeed in deceiving to their destruction unsuspecting elephants, herons, peacocks, &c., and an especially interesting, high-hearted swan, who rejoices in the title of King Silver-sides. Riches are lauded, and the misery of the destitute pathetically depicted:

"Very feeble folk are poor folk: money lost takes wit away:

All their doings fail like runnels, wasting through the summer day."

But avarice is deprecated, and a man who buries gold in the earth is said to bore a hole for his soul to go to hell by.

The little value which the sage places on life, is as characteristic of modern Hindoo philosophers and of modern Fakhirs, as it was of the recluses with whom Alexander the Great conversed.

"Life," says the Hitopadesa, "is nothing but death's door." And again,

"Weep not! Life the hired nurse is, holding us a little space;

Death, the mother, who doth take us back into our proper place."

Women are held in small esteem. They are regarded as little better than chattels for use, not as important members of the great human family. They are represented as beings false and faithless, ready with an answer even when surprised *in flagrante delicto*:

"Never tires the fire of burning, never wearies death of slaying,

Nor the sea of drinking rivers, nor the bright-eyed of betraying."

The date of these fables is uncertain. We cannot, with our author, claim for them "high antiquity," a character more properly ascribable to the Vedas, which can be traced to 1300 years B.C. They are not so old as the Indian Epics, the Ramayana and the Mahabharata, verses from which are quoted in this work. Neither can they have preceded the period of the prevalence of Buddhism in India, allusions to which system are observable in them. Thus, the college in the Champak Grove, to which mendicant priests daily resorted, carrying a begging-dish, as related at p. 28, was more probably Buddhistic than Brahmanical. Some other expressions, such as the forest of Gautama, the retreat of Dhurma, and a man described as having the thirty-two auspicious marks, also appear to point to Buddhism; and altogether the work conveys the impression of its belonging to the period of Brahmanical regeneration, when great efforts were made by Brahmans to rival the attractions of Buddhism, and when Siva

and his wife began (about the beginning of our era) to figure in Brahmanical literature.

The greatest authority, however, upon this subject is Professor Benfey, who shews that the *Hitopadesa* is a mere abstract of the *Panchatantra*, i.e. collection of five *Tantras*, the *Tantras* being a species of composition generally allowed to belong to a second era of Brahmanical prosperity. These fables were translated into Pehlevi by order of Nushiravan in the sixth century of our era, and this translation is said to have been afterwards rendered into Arabic, A.D. 850, passing thence into the Hebrew and Greek languages in the 10th century. Nor was the *Hitopadesa* neglected in the land of its birth, as it appears to have been amongst the works which the great Akbar (1556—1605) ordered to be translated into Persian.

Many of the stories are already well known in a different garb; for although this work may be called juvenile in the presence of the hoary giants of Hindoo literature, it may be considered to contain the seeds of, or to have given the creative impulse to, most of the vast growth of fable and legend which has sprung up among the Teutonic and Scandinavian nations.* The meditative Greek on the banks of the Ilissus 2000 years ago, or the English boy of the present day, rejoicing over the shrewd, quaint humour of our brave friend *Æsop*, would scarcely be aware of his obligations to the Asiatic inventors of this delightful form of instruction. Beautiful arrangements these, which bind far-off nations in the bonds of service thus rendered, to be handed on to other recipients, and which connect the listeners gathered round an old Norse watch-fire with the thoughtful mystics dreaming under the palm trees of Hindostan. The fondness of orientals for fable and apologue has long been proverbial. But the western mind has, to say the least of it, been a very genial soil for the reception of the fruitful seed. Perhaps our eminently practical tendencies and our impatience of circuitous proceedings may, especially in these high-pressure railway times, have tended too much to check the use of so excellent a mode of imparting instruction and even of awakening conviction.† Let us welcome every healthy influence that tends to restore its power. Some modern novels may, to a certain extent, be regarded as the successors and representatives of the ancient apologue—works which, aiming at something higher than furnishing mere amusement, succeed in realizing the objects of fable. Some of our most gifted European minds, especially among the fair sex, have used the novel to teach and elevate their readers in a way that makes it take a

* A large portion of the wild German and Scandinavian tales appear to have had a common origin with these Eastern apologues.

† Mrs. Alfred Gatty's beautiful "*Parables from Nature*" are among the very best specimens of this style of writing. We are glad to see she has lately published a third volume.

very high rank in the realms of literature. Rightly handled, it becomes a true and noble work of art, with an aim and influence far above that which is simply æsthetic. And it is not a little interesting to observe, that in one of the oldest forms of composition, as in all worthy developments of that original type, we find so great a problem solved as that of the harmonious union of art and didactic influence. We sincerely desire to see novel-writing honourable and honoured, and shall be abundantly thankful whenever we can rejoice over a collection of novels worthy to endure for a period not less extensive than that during which the *Hitopadesa* has kept its place among the inhabitants of the East.

THE EVANGELICAL ALLIANCE.

THE fourth "General Conference of Evangelical Christians of all Countries" (so called by its promoters) has been held in Geneva during the past month.

The original circular appears to have been worded in such truly evangelical style as to include in its invitation "all those who love the Lord Jesus with a pure heart." But (for what reason we know not) this large invitation, which seemed especially suitable to the theological atmosphere of Geneva, was subsequently cancelled by another circular containing a Trinitarian confession.

Such an implied insult not merely to Christian liberty (which is seldom reciprocal in the hands of the party in question), but to the principles of the Genevese National Church whose hospitality the Alliance proposed to use, could not pass unnoticed. Twenty-one Pastors of the National Church and Professors of the National University, feeling themselves excluded as Unitarians from all part in the proceedings, published a firm but most temperate and dignified protest, which we translate from *Le Lien* of August 31, together with the spirited remarks of one of the editors, Ath. Coquerel the younger.

THE EVANGELICAL ALLIANCE AT GENEVA.

Just when the meetings of the *Evangelical Alliance* are about to open at Geneva, several professors and pastors of the Genevan Academy and Church have considered it their right and duty to publish the motives which forbid them to take part in that assemblage.

The following is their declaration, firm and clear as it is moderate: it appeared on the 27th August, as a supplement to the *Feuille d'Avis*, a journal of large circulation at Geneva:

To the Members of the National Church of Geneva.

Brethren of the National Church!

A Society bearing the name of *The Evangelical Alliance* is about to meet at Geneva, and will, for ten days, hold its sittings in our Cathedral.

It invites to its conferences "all those who are one with it in faith in the *Father*, the *Son* and the *Holy Spirit*, the one living and true God." It therefore invites only the partizans of the doctrine according to which there is *one only God in three persons*.

An invitation in such terms is not addressed to all Protestants. It distinctly excludes those who do not profess the dogma of the Trinity; and this exclusion is the more striking, as the *Alliance* professes to unite Evangelical Christians of every country and of every denomination. We are forced to say that there is in this a sad disregard both for the spirit of the Gospel and the spirit of the Reformation. This disregard, which would be any where a subject of regret, is particularly remarked at Geneva, because it clashes with our habits of tolerance and the constituent principles of our Church.

The *Alliance* has for its basis a confession of faith which varies from country to country, and which under its simplest form, adopted by the French branch, confines itself to proclaiming, in some sort, the theological dogma of the Trinity. This confession of faith will be read every morning by the President, in order that no one may be ignorant or forget that the *Alliance* rests upon the Trinitarian dogma.

The Church of Geneva, on the contrary, has for her basis Holy Scripture freely interpreted. She wishes to "*keep the unity of the spirit in the bond of peace*;" she imposes on her members no formula of human invention; she respects all Christian opinions; she forms a living collection (*faisceau*) of all who are one with her in faith in the same Father and the same Saviour.

Such are the principles which were inscribed by our Church upon her flag when, in 1725, she threw off the yoke of confessions of faith. These principles she proclaimed in the face of the Christian world at the Jubilee of 1835; she cannot deny them without denying herself; she is indebted to them for her peace, for her very life. SHE WILL MAINTAIN THEM.

Fellow-citizens and Brethren!

A large number of ministers and laymen from all countries, invited by the *Alliance* to its September meetings, are about to arrive in our city. They will meet together in the name of a principle which is not ours; a principle which excludes us from their conferences, though we be professors, pastors and ministers of this Church. They will meet in our Cathedral, and will understand that we are not there with them *because we were not invited*.

You, too, brethren of the National Church, will understand why we keep aloof, and you will not do us the injustice to attribute our conduct to a narrow and sectarian spirit. You will understand that, in order to our joining the *Alliance*, we must have held our convictions cheap, accepted a false position, and compromised the basis on which our Church rests.

Faithful to our principles and firmly attached to our spiritual liberties, we shall take no part in the approaching conferences, but we shall shew respect to our foreign brethren and their meetings, and we shall continue worthy of the reputation for tolerance which has been acquired by the Genevese people.

As for our principles, they cannot perish: they have for their foundation that word which will not pass away. Let us trust in God and

be strong in Christ. The Father of lights is with us: he will make *Truth triumphant through Liberty.*

"Where the spirit of the Lord is, there is liberty."

(Signed) E. CHASTEL, Professor of the Faculty of Theology at Geneva.

C. CHENEVIERE, ditto ditto.

H. OLTRAMARE, Pastor at Geneva and Professor of the Faculty of Theology.

A. ARCHINARD, Pastor at Geneva.

P. BOURDILLON, ditto.

F. BRET, ditto.

J. COUGNARD, ditto.

F. GUILLERMET, ditto.

E. HENRY, ditto.

J. PALLARD, ditto.

E. VAUCHER, ditto.

J. VIOLLIER, Pastor at Saconnes.

— ANSPACH, formerly Pastor of the Swiss Church at St. Petersburg.

J. L. CLAPAREDE, formerly Pastor of Chaucy.

F. HENRY, formerly Pastor of Caronge.

F. NAEF, formerly Pastor of Poliez-le-Grand.

E. GEISENDORF, formerly Pastor of Hanau.

H. VAUCHER, formerly Pastor of Geneva.

F. CHALUMEAU, Chaplain of the Genevese Primary Schools.

A. CHANTRE, Minister of the Gospel.

J. RICHARD, ditto.

It is, we think, with perfect accuracy that those who have signed this letter declare themselves formally excluded from the meetings in prospect. If the *Evangelical Alliance* had taken for its flag the *Evangel*, or Gospel, whose name it bears, these honourable-minded pastors and professors must have considered themselves to be invited. But, by a singular vagary, the *Alliance* adopted as its rallying-point a word that is not found in the New Testament; that word expresses an idea unknown to all the sacred writers, and which was hatched from the invention of later theologians; that alleged dogma can only appeal to a single text in the Scriptures (1 John v. 7), and that text has been acknowledged as spurious by all competent judges, and among the rest by all well-informed Trinitarians.

In order that our readers may fairly consider what it is proposed by the *Evangelical Alliance* to substitute for the gospel as the sign of union among its members, we submit to their notice, as sequel to the letter of the Genevan pastors and professors, the orthodox and authentic definition of the Trinity, such as is still read on certain feast-days in the service of certain Protestant churches and in all Catholic churches, according to the famous Creed of St. Athanasius.

[The Athanasian Creed is then quoted in full.]

This is, according to St. Athanasius, what is necessary to be believed in order to be saved, and, according to the *Evangelical Alliance*, in order to be a member of that body!

Those who, like ourselves, simply believe that there is one God the Father; that Jesus Christ is his Son and our Saviour; that the Holy Spirit is that ceaseless help from God which Jesus promised us, and which is never withheld from those who ask it;—such persons can and ought to baptize and be baptized in the name of the Father and of the Son and of the Holy Spirit, but they are not Trinitarians; so the Trinitarians exclude them from their *Alliance*.

It is quite clear to us that this nevertheless is the general opinion, while a very small number of the Protestants of France and Geneva believe in that dogma of a Trinity which is as strange to the gospel as it is contrary to reason and faith, and also utterly void of every element of piety, love and real religion. The *Evangelical Alliance*, therefore, in the eyes of every enlightened Protestant, can be nothing but a *Trinitarian* alliance, designed to bind together the members of a very narrow and quite superannuated sect. Let us speak our whole thought: it is a mere alliance, offensive and defensive, of Trinitarians against what, in our view, is evangelical truth.

We congratulate our brethren in Geneva on their frank, simple and courageous declaration; and so far as we are concerned, we should have signed it with eagerness.

ATH. COQUEREL, Jun.

The following, from the *Morning Star* of Sept. 7, shews that this protest has not fallen flat upon the Genevese; and though the representatives of the Alliance seem to have made no retraction, explanation or apology for their unevangelical exclusiveness, it is curious to notice how prevailingly neutral in doctrine, as well as nugatory in point of all practical operation, their discussions and resolutions have been.

The proceedings of the Alliance in Geneva have not been altogether *coulour de rose*. The public opinion on the subject is very much divided, and *brochures* without number have appeared on both sides of the question. A short time since, a protest was freely circulated, purporting to come from twenty-two pastors of the National Church, and urging the inhabitants to take “neither part nor interest” in the forthcoming proceedings. This, it is said, has emanated from the Unitarian portion of the National Church, who do not consider themselves included in the invitation to join the Conference; and it has given rise to an amount of discussion and correspondence, the extent of which may be judged of from the fact that in one shop I purchased yesterday no fewer than sixteen pamphlets on the subject, and was told that there were others not then in print. But, whatever the diversities of opinion in Geneva with regard to the Alliance, it is certain that a very large number of the Genevese, both in the Establishment and among Dissenters, have disregarded the advice of the twenty-two protestors, for the Cathedral in which the meetings are held has been hitherto crowded by attentive listeners. The principal difficulty seems to have arisen in connection with the invitation addressed to the Christian community. One of the early circulars invited to the Conference, in addition to its own members, “all those who loved the Lord Jesus with a pure heart;” and the complaint is made by many of the National Church party, which includes a considerable number of Trinitarians, that this wide invitation, to which

they could have responded, was subsequently restricted in such a way as virtually to exclude them, and make doctrine instead of love the basis of union among Christian men, those only being invited by the Genevese Committee who were "one with them in faith in the Father, the Son, and the Holy Spirit, the one living and true God." In one of the pamphlets, this alleged restriction is said to have been made as a concession to the English portion of the Alliance. On the other side, it is urged that there is no essential difference between the two invitations, that all true Christians are invited, and that if they do not accept the invitation it is not the fault of the Alliance. And thus the controversy continues.

We add the concluding remarks of the Special Reporter of the *Morning Star* of Sept. 16:

Writing from a personal recollection of all the preceding general conferences of the Alliance, I have little hesitation in saying that the present has been the most successful, whether in point of the numbers attending, or the quality of the papers laid before the members. Wanting the prestige of royal patronage, such as that extended to the Alliance of Berlin, and the attractions of two great capitals like London and Paris, the Conference has nevertheless drawn together a very large number of Christian men from all lands, and has led to the production of papers and essays which, when published, as they will be, *in extenso*, can hardly fail to exercise a considerable influence upon the religious world. Those read by the French members especially have exhibited a largeness of view and a boldness of expression to which, I think, the Alliance in England has not been accustomed, and by which it will probably profit. I believe I may say, without any breach of confidence, that the Committee at Geneva have had some little difficulty in contending with what they consider a narrowness of view on the part of the English branch, who in their turn have found their Genevese brethren a little "lax" in regard to doctrinal questions. Perhaps there may have been room for complaint on both sides, and it is to be hoped that the friendly co-operation of the two bodies in the late proceedings will bring about that *juste milieu* which is so much to be desired. There is one point certainly in regard to which the clerical members of the Conference from England may advantageously take a lesson from their continental brethren. I refer to the subject of elocution. Nearly all the foreign speakers have exhibited an elocutionary power of no mean order, have spoken clearly and distinctly without being distressingly loud, and have never fallen into the monotonous style of address to which unfortunately the English pulpit and platform are by no means strangers. Even the long written addresses have been delivered with a spirit, a variety of intonation and emphasis, and a power of diction, that have altogether relieved them of that dulness which is sometimes considered inseparable from such discourses.

SOME ACCOUNT OF PETER LE NEVE AND HIS RELIGIOUS OPINIONS.

THE name of Le Neve is respectably associated with English ecclesiastical history and with our antiquarian literature, chiefly, however, through the labours of John Le Neve, the editor of the *Monumenta Anglicana* and of the *Fasti Ecclesiæ Anglicanæ*. The attention of the readers of *Notes and Queries* has recently been drawn to another bearing the name of Le Neve, whose relationship to John Le Neve is altogether matter of uncertainty. Peter Le Neve, the person referred to, was (according to an account of him given by Nichols in the *Literary Anecdotes of the Eighteenth Century*, Vol. IV. p. 184) born Jan. 21, 1661-2, He was son and heir of Francis Neve, alias Le Neve, citizen and draper of London, and grandson of Fermian Neve, of Ringland, in the county of Norfolk. He was in early life elected F.R.S., and was afterwards successively appointed Rouge Croix Pursuivant, Jan. 17, 1688-9, Richmond Herald and Norroy King at Arms. Having a very accurate and extensive knowledge of English antiquities, of which he was one of the most eminent preservers, he was chosen the first President of the Society of Antiquaries on its revival in 1717. He quitted that chair in 1724. He died Sept. 24, 1729, æt. 67. His will, bearing date May 5, 1729, discloses the eccentricity of his character. He describes himself as late one of the Under Chamberlains in the Court of Receipt in the Exchequer at Westminster, and directs that his putrid carcase should be buried in the chancel of Great Wychingham church, and that it should be carried down thither in an hearse, attended by his coach and one other coach. * * * He desired that no rings should be given to any one, forbid any room to be hung with black, or any undertakers of funerals, alias old rooks, to be employed; desiring to have no upholster's company, nor Smith in Cooky Lane in Norwich to be suffered to intermeddle in the direction or management of his funeral. * * * He forbid any funeral notice or any other monument than a plain marble stone, which he ordered should be set upon the church wall on the inside opposite his grave, signifying that his body lay thereabouts.

A most whimsical if not malignant epitaph was drawn up by Mr. Wagstaffe, which states his grandmother to have been Maria, daughter of Thomas Corry, of Norwich.* His wife was Prudence, daughter of John Hughes, of Bristol. In reference to his opinions, the epitaph states, "Noluit unicum Deum omniscientem in tres dividi personas;" in respect to Church matters, "omnes credebat religiones Dei permissione origines habuisse." It hints him unamiable in character: "nunquam deflebat mortem

* His grandfather was Peter Wright, of London, merchant.

alicujus;" as to women, "nullam nisi ipso momento deamabet;" as to his marital character, "leges matrimoniales haud unâ vice flectebat." So great was his parsimony that he neglected a fistula, of which he died. (Literary Anecdotes, IV. 184.)

Frances, his widow, re-married, taking as her second husband Thomas Martin, Esq., of Palgrave, executor of Mr. Le Neve. His library was sold by auction by Anthony Collins in 1730-1, and his MSS. and records relative to the counties of Norfolk and Suffolk, collected with indefatigable industry, were dispersed.

It was a singular circumstance that, after the death of Mr. Le Neve, his estates at Wychingham and in the other towns of Norfolk were claimed by John Norris, Esq., whose grandfather had purchased their reversion for £30 upon the failure of the male line. The failure took place on the death of Peter Le Neve, who had only daughters, and they died in infancy. The estates are about £1500 a-year. After proceedings in the courts, the House of Lords eventually awarded to Mr. Norris the estates.

Le Neve was a correspondent of Thoresby (see Correspondence, II. 261—289). The letters do not breathe the avaricious spirit imputed to Le Neve by Wagstaffe. Thoresby expresses his sense of obligations, and styles Le Neve his "honoured and kind friend."

Before quoting from *Notes and Queries* Le Neve's account of his religious opinions, we premise the remark that he was wholly unconnected with any Dissenting or Unitarian congregation. His profession was, as far as he made any, that of a Churchman. The correspondent of *Notes and Queries* calls him a Unitarian. He was rather a Deist, and so far no Trinitarian. The document that follows is communicated by Mr. W. D. Macray from the Rawlinson MSS. in the Bodleian Library. It is headed, "The Creed of Peter Le Neve," the name being inserted by Dr. Rawlinson.

"I believe in one God, omniscient, omnipotent, all merciful; and [that] that Creator whose name is blessed is one, and there is no unity like his, who alone was, is, and will be my God; who by his almighty power in one moment created the heaven and the earth, whose second thoughts cannot be more perfect than his first; and therefore I believe that he at the same instant replenished this world with human creatures male and female, as well as with beasts of the field and fowls of the air, and that his mercy on his poor creatures is so great that he ordained none of them to feel the fury of his wrath. I believe his wisdom to be so great that he contrived at that instant the frame of all things so wisely, that for no manner of event or accident whatsoever he will so far alter his first design of nature to produce that which is called a miracle. I believe him so powerful, that without the assistance of angels, devil, or any other inferior beings, he is able to punish the evil and reward the good done by us mortals, and that the same breath of his nostrils can annihilate all which he created; but if it so please him, it may be as much to his glory to have the world endure to eternity. I believe the

historical books, part of the Old Testament, to be wrote as other books by faithful historians, and contain select things worthy of observation and instruction in order to the directing our affairs in this world and the adoration of one God; and for the rest, which contain the prophecies of several persons, they were writ, according to the style of the eastern nations, to reduce the Jews to good living, and from the idolatry and evil customs of their neighbour-nations; and [I] see no reason why some of those books called Apocrypha should not be admitted into the same authority with the rest, since they contain as good precepts, and the historical parts of them are better confirmed by Roman authors of the same time. As for them of the New Testament, I believe they were wrote by the followers of a great man to make the rest of the world believe what they, through their zeal and love to his person, saw through a magnifying-glass, and for so much thereof as relates to precepts of life and conversation, very good. I believe Christ to have been a great and good man, conceived, born, died and buried as other holy men; for I cannot think him God omniscient, since he himself saith that he did not know the time of the day of judgment, but the Father only, Mark xiii. 32. I believe he may be preferred to a nearer participation in the beatifque vision of God than the rest of good men. I believe the emanation of the Holy Spirit of God upon good men to incline them to live peaceably and inoffensively in this world, and to the adoration of an Eternal Being. I believe the several religions of this world, so far as they centre in the worship of his holy name and conduce to well-living, to be equally acceptable to him. I believe no person hath power to remit sins but God himself. I think the mercy of God so much a greater attribute than his justice, that he will not punish eternally for a temporal fault, since most transgressions against the law of nature meet with some part of their punishment in this world, and that there cannot be a rational being who can deny a Deity and the Providence thereof."

ORIGINAL LETTER OF THE REV. JOHN YATES, OF LIVERPOOL.

THE following letter, written nearly sixty-six years ago, contains an interesting proof of the writer's firmness on the subject of the African slave-trade, at a time when the public opinion in England was far from being matured on this subject. It has been handed to us for publication, with an explanatory note stating that it was recently found in some family papers by Mr. Russell Scott, and that it was addressed to an uncle of his who was a member of the Society of Friends.

Texteth Park, Dec. 18, 1795.

Dear Sir,—Although I am not particularly acquainted with every one of the persons whose names you mention as having subscribed to Walmesley chapel, yet I believe I can assure you that not one of them who is now living and resident in Liverpool is engaged in the slave-trade. It will probably give you pleasure to hear that there is not one person in our congregation (at least as far as I know) who is concerned in that horrid traffic. We

do not, like the religious society with whom you are now connected, refuse to let slave-merchants be called members of our society, because we think we have no right to do so; but it is well known that the body of Dissenters of which I am a member think the carrying of Africans from their native country and selling them for slaves in another is a most iniquitous business; and I have reason to rejoice that some of our society have abandoned it; and others have declined any connection with us, who we have reason to believe would have attended our place of worship had they not been under apprehension of hearing the subject touched upon.

I am glad to find that you intend paying a visit to Liverpool. To renew our former acquaintance, and to give you any testimony of the regard which I feel, will give sincere pleasure to

Your faithful Friend,

JOHN YATES.

DR. ADAM SMITH ON THE ATONEMENT.

A CORRESPONDENT of *Notes and Queries* quotes from the 5th edition of Adam Smith's *Theory of Moral Sentiments*, the following passage on the doctrine of the Atonement. He states his belief that it is little known, being excluded from all subsequent editions of the work. The omission of the passage confirms the general impressions of the heterodoxy of Dr. Adam Smith's later opinions on the subject of religion.

"Man, when about to appear before a Being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. In the presence of his fellow-creatures, he may ever justly elevate himself, and may often have reason to think highly of his own character and conduct, compared to the still greater imperfection of theirs. But the case is quite different when about to appear before his infinite Creator. To such a Being he fears that his littleness and weakness can scarcely ever appear the proper object either of esteem or of reward. But he can easily conceive how the numberless violations of duty of which he has been guilty, should render him the proper object of aversion and punishment, and he thinks he can see no reason why the Divine indignation should not be let loose, without any restraint, upon so vile an insect as he imagines that he himself must appear to be. If he would still hope for happiness, he suspects that he cannot demand it from the justice, but that he must entreat it from the mercy of God. Repentance, sorrow, humiliation, contrition at the thought of his past conduct, seem, upon this account, the sentiments which become him, and to be the only means which he has left for appeasing that wrath which he knows he has justly provoked. He even distrusts the efficacy of all these, and naturally fears lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime by the most importunate lamentations of the criminal: some

other intercession, some other sacrifice, some other atonement, he imagines must be made for him beyond what he himself is capable of making before the purity of the Divine justice can be reconciled to his manifold offences. The doctrines of Revelation coincide, in every respect, with these original anticipations of nature; and as they teach us how little we can depend upon the imperfection of our own virtue, so they shew us at the same time that the most powerful intercession has been made, that the most dreadful atonement has been paid, for our manifold transgressions and iniquities."

LINES SUGGESTED BY THE VIEW FROM THE CAMP HILL,
MALVERN.

BY LADY BOWRING.

IN reverence, Heavenly Father! bowed, my spirit
Seemed conscious of Thy presence; every breeze
Was lulled to silence; in the opening scene
The radiance of the setting sun lay stretched
Translucent; I beheld towns, rivers, groves
And the green slopes, in summer emeralds clad.
How frail is poor humanity when all
Nature around such gorgeous aspect wears!
Thou know'st our weakness; wilt Thou condescend
To hear the uttered or the silent praise,
The outpourings of our souls when overwhelmed,
And feeling, midst the grandeur of Thy works,
How small is man? Yes! that Divinity
Which speaks within rouses both thought and hope,
And sends the bright tears welling to the eyes,
Tells me that Thou art ever, ever nigh,
More prone to hear us than we are to pray.
In the dull heart these sweet emotions born,
Thou bidd'st them rise an offering to Thy throne,
Foretastes to man of bliss that shall endure.

THE BEREANS.

SIR,

IN the review of the Life and Times of Dr. Somerville in your July No., you quote a passage in which "the Bereans" are mentioned, concerning whom, you say, you can obtain no information (pp. 429, 430). It appears from your extracts that Dr. S. visited London in 1779, when he first became ocularly acquainted with the existence of such a people. He writes, as quoted by you, "The learned Dr. Horsley a few days before had mentioned this sect (the Bereans) to me, of which I had not before heard. He said it had lately sprung up in the west of Scotland,

and he seemed to speak of it as an interesting event, and likely to make a figure in the history of the Christian church. I confess I was rather ashamed to be found ignorant of an event occurring at my own door which appeared to him so important."

Now in Toulmin's History of the Baptists (which is printed as a supplement to Neal's Hist. Pur., ed. Lond. 1822, Vol. V. p. 190) we read, "In the year 1677, the Baptists published 'A Confession of their Faith,'" in which "they earnestly desired . . . that all into whose hands this piece might come 'would follow that never-enough commended example of the noble Bereans, who searched the Scriptures daily, that they might find out whether the things preached to them were so or not.'"

Hence it appears that the Bereans could not in 1779 have "lately sprung up," but must have existed as a distinct sect for considerably more than a century.

A CONSTANT READER.

[The passage quoted by our correspondent scarcely shews that the name of "the Bereans" was adopted by the Baptists in 1677; still less does our correspondent shew (what he seems to assume) the continuity of the sect and the identity of the Bereans of the west of Scotland and London with the scriptural confessors of the 17th century.—ED. C. R.]

PROPHECIES OF ISAIAH.

SIR,

IN the article on "Popular Expositions of the Prophecies" in the current number of the Christian Reformer, your correspondent "V." speaks of the authorship of the latter part of the prophecies given in our Bible as those of Isaiah.

In common with many of my ministerial brethren, who number, like myself, their three-score years and upward, I am unhappily unacquainted with the German language, and consequently have but limited access to the varied stores of German theological and critical learning. I am often, therefore, ignorant, or only slightly aware, of the grounds on which the assertions rest which I frequently hear from my younger and more fortunate, or rather more accomplished, brethren. I can only suppose that those grounds must be very strong, from the confident manner in which the assertions are sometimes made.

For instance, your correspondent speaks of "*the fact that the latter part of the book of Isaiah, from chap. xl. to the end of the book, is known by sure internal marks (admitted as such by the highest authorities of recent times) to have been written during the period of the Babylonian captivity.*" Now he would do good service to myself, and probably to others similarly situated, as well as interest the bulk of your readers, if he would give us a condensed statement of the "sure internal marks" which have brought him to so confident a conclusion. For myself, I profess to be only a learner, ready to admit new light from whatever quarter it may come, and to give up the most cherished prepossessions on sufficient proof that they are no longer tenable.

JOSEPH CALROW MEANS.

Grove Street, South Hackney, Sept. 7, 1861.

CRITICAL NOTICES.

God's Witness to Himself in the World. A Sermon preached at Cross-Street Chapel, Manchester, September 8th, 1861, during the Meeting of the British Association for the Advancement of Science. By William Gaskell, M.A. 8vo. Pp. 15. London—Whitfield.

THE annual meeting of the British Association for the Advancement of Science is now one of the established institutions of the country. Having passed through the several phases of neglect, ridicule and abuse, it has succeeded in overcoming prejudice and silencing the sneers of ignorance. Even the *Times* newspaper now writes leading articles suggested by its discussions without a word of grave censure or affected contempt. Its meetings are anticipated and sought with avidity by our first cities and our busiest and wealthiest towns. One of the subordinate advantages of these meetings is the opportunity they give for asserting the claims of religion to the respect of scientific men. Another advantage conferred upon religion is that the spirit which generally animates the assembled philosophers—the desire of truth only, and the habit of fearlessly uttering what each man believes to be truth—offers a lesson to religious inquirers which they may advantageously learn. Could a theological discussion on the first principles of religious truth or biblical interpretation be carried on by a mixed assembly of divines in the spirit and with the temper usually found in the geological and chemical sections of the British Association, important results might be anticipated. The effect of this periodical congress on religious men, though sometimes transient, is significant. We have heard an evangelical Dean, in deference to the genius of science, harangue the Association in terms of unwonted moderation and with an amount of good sense sufficient to make himself doubt his personal identity. One source of interest at these annual gatherings of cultivated men is the pulpit addresses delivered to them on the day of rest, which their bustling sectional and other meetings make so needful and pleasant. There are usually some two or three men who are looked to to represent the interests of religion on this occasion. At Oxford last year, Dr. Temple succeeded, as remarkably as Mr. Mansell failed, in speaking the right word in the right way. At Manchester, those of the philosophers who sought the pleasures of contrast, and desired for the nonce to forget their philosophy and for the day to put their science away, might place themselves in the crowd under the pulpit of Canon Stowell. But they who desired that their devotions and meditations should harmonize with their previous and succeeding trains of thought, would place themselves in the spacious chapel of Cross Street, where, in company with no mean audience, either as to numbers, station or intelligence, they would hear religious truth in beautiful harmony with the conclusions of science, clothed in chaste and vigorous English, and uttered with some of the graces of an expressive and refined elocution. In the spirit of the enlightened wisdom of Paul, preaching from Mars Hill to the Athenian sages, Mr. Gaskell unfolded to the philosophers who placed themselves under him, and to his accustomed flock, the witness which the world bears to the character and perfections of God. Never has a more appropriate, seldom has a more striking and admirable discourse been delivered on this important occasion, than that which

Mr. Gaskell now publishes. It is a plea, equally bold and truthful, for the congeniality of natural and revealed religion. It is a manly protest on the part of a teacher whose sympathies are unmistakably Christian, against the divorce which some Christian teachers practically make of the religion of the Bible from that older religion which God stamped on the creation, and especially on the intellect and affections of the being who stands first among God's creatures. The plea which Mr. Gaskell so ably argues for the consistency of religion in all its forms and utterances, is as old as the book of Psalms, as the teachings of the Saviour himself and of Paul. One or two extracts will satisfy our readers that this sermon deserves the high praise we cheerfully give it. In pleading for a large and comprehensive piety, our author says,—

"All the works of God come within its province; they are his witnesses, testifying continually to his majesty and goodness. All the arts and inventions, too, of men, so far as they are beneficent, bear indirect but impressive testimony to the same effect; they shew what great and noble powers his wonder-working hand has brought into existence with us, and what reverence they have a right to claim. Now, why should any religious mind turn away from the beautiful theology thus offered to it? Why, either as their source or their directory, should faith, hope, or charity be restricted to what is contained within the boards of the volume which we most venerate? Honoured as the expression has become, I know no valid reason why it should be said that 'the Bible, and the Bible only, is the religion of Protestants.' As declaring the doctrine of Christian freedom against the assumptions of Romish despotism, the phrase may be suffered to pass, but in any more extended sense it appears to me inaccurate and objectionable; for neither is the Bible, strictly speaking, a 'religion,' nor yet, as a record, is it the sole standard of 'the religion of Protestants.' If you consider it, you will see that such a statement errs both by excess and by defect. By excess, for Protestant Christians do not adopt the whole Jewish religion as set forth in the Old Testament; and by defect, for Christianity in a manner presupposes, but no where formally teaches, the great, fundamental truths of natural theology. The text, unquestionably, implies that God might be believed in and worshipped before the Bible was known, for 'he left not himself without witness, in that he did good, and gave rain from heaven and fruitful seasons, filling men's hearts with food and gladness.'"—Pp. 3, 4.

After exposing the unwise contempt with which some men treat the religion of nature, our preacher thus speaks:

"Equally unable do I find myself to enter at all into the feelings of suspicion and dread with which many religionists, even still, evidently regard the results of a deeper and more searching investigation into the secrets of nature. They, surely, cannot have understood that all true theology is but a 'telling forth' of God, and that the fuller our knowledge becomes of his works and ways, the brighter must the glory of his character shine upon us, and the more powerfully must our spirits be attracted towards him. Their fear would seem to be, that some want of harmony, some fatal inconsistency, may be discovered between God's two methods of making himself known, the natural and the supernatural. It is an idle fear, evincing a want of proper faith. True science, we may rest assured, can never say a thing which true religion contradicts. It works in God's domains, with powers which God has given, and penetrating and keen-sighted as it may be, it will never come upon aught which betrays the least sign of weakness or variableness in Him, but the farther its researches extend, the more complete and exquisite will be the accordance which it finds in every thing that he has done, and the greater reason to say, 'O Lord, how manifold are thy works! in wisdom hast thou made them all!' The whole wide creation, when rightly viewed, is one vast school of divine

instruction; and, according to my apprehension, strange as it would sound to some, God is as really the God of science and of art as he is of Christianity and salvation; and I hold that man to be any thing but a real friend to piety, who seeks to separate the truths of nature from the truths of revelation. It is the same God who is bearing 'witness' to himself in both; and we should be ready to welcome whatever makes that witness more full and distinct and impressive. Away, then, with every trace of that faithless fear which has so often checked philosophy in its bright and beneficent progress! It is not less divine with the astronomer tracking the course of planet and star in the observatory, or with the chemist analysing and combining and bringing forth new uses out of old familiar substances in the laboratory, or with the statist and economist pondering the conditions on which social welfare depends in the study, or with the mechanician devising means for increasing the sum of human comfort in the workshop, than it is with the priest ministering at the altar. And to every one whom God has gifted with the genius to explain the wondrous phenomena of nature, or to elaborate the curious processes of art, with all confidence we may say,—Listen not to any word of discouragement that would keep you from following the bent of your powers. Seek to enter, with reverence, but at the same time, without fear, into the secrets which nature invites you to explore. Be truthful and brave, honest and faithful, speaking out freely what you have wrought out carefully, and rest confident that then a blessing will be upon you, and that you cannot labour in vain!"—Pp. 10—12.

This admirable discourse is printed at the request of several distinguished members of the Association, and is dedicated to one of the preacher's accustomed hearers, Mr. William Fairbairn,* who discharged the onerous duties of President of the Association in a manner equally creditable to himself and satisfactory to the assembled philosophers.

* In these happy and generous terms, Lord Wrottesley, the Oxford President, resigned the chair of the Association to his successor at Manchester:—"In retiring from the office which I have the honour to hold, it is a great pleasure to me to know that I am to be succeeded by one who is so well worthy of your support. We may derive important instruction from the career of Mr. Fairbairn, whether we view him as a successful engineer or as a distinguished man of science. In the former capacity, he is one who, by perseverance, combined with talent, has risen from small beginnings to the summit of his profession; and he forms one of that noble class of men, the Stephensons, the Brunels, the Whitworths, and the Arnstrongs, who have conferred such important services upon their country; and some of whom, unfortunately for that country, have perished, alas! too soon, exhausted by their arduous toils. Mr. Fairbairn, therefore, is one of the many examples of what can be done in England by a man who resolves, undaunted by the difficulties and obstructions that beset his path, to struggle gallantly on until success crowns his efforts. Again, if we look to Mr. Fairbairn's claims to scientific distinction, they read to us an important lesson; for they shew what can be done by zeal and energy, exercised by a strong and resolute will, fully determined to carry out an object in which the public is deeply interested. It is extraordinary that any one should have been able, during the few hours snatched from an important and engrossing business, to accomplish for science what Mr. Fairbairn has done. Not only has he been a most successful contributor to mechanical science, but his liberality has been unbounded in placing all his great mechanical resources at the disposal of his fellow-labourers in the same field. Well and truly was it said, when the royal medal was conferred upon Mr. Fairbairn for his researches,—well and truly was it said that perhaps there is scarcely a single individual living who has made so many and so careful experimental inquiries on subjects of primary importance to the commercial and manufacturing interests of the country, and who has so liberally contributed them to the world at large. Such are men whom we should all delight to honour; and to such a man I resign, with great satisfaction, the chair which I now vacate."

History of Protestant Nonconformity in Wales, from its Rise to the Present Time. By Thomas Rees.*

THE merit of this book consists rather in the interest of many of its subjects than in the mode in which they are handled; it abounds with picturesque bits and striking figures, but they are not grouped together and presented in one view with an artist's skill. Of philosophic reflection on the essential resemblances or differences of the several religious systems and ecclesiastical forms of which the historian has to speak, we have not a trace. As might be expected from a Welsh Nonconformist, the feeling against the Church of England is uncompromising and strong. We could have wished, we confess, that the language in which it is expressed had been more habitually moderate and discriminating. Surely some things or men connected with the Church of England in Wales could have been discovered by a candid mind on which praise might be truly bestowed. Our author's strong Calvinistic convictions also make it difficult for him to write with the temper which becomes the historian when describing the opinions and conduct of the liberal churches and ministers of the Principality. Pelagianism is seldom mentioned without an expression of orthodox dislike. The early appearance of heterodoxy in Wales is described as accompanied by "ignoring the cardinal doctrines of the gospel, preaching mere morality and lax discipline."

Mr. Rees commends, naturally enough, the vigilance which has since been practised in the Welsh churches in reporting and stopping the slightest deviation from orthodoxy. "This class of persons" (alluding to the smiters of heresy) "have done incalculable good, and in many instances prevented a world of evil." With more candour, our author confesses "that there have been found among them from time to time individuals whose characters, violent tempers and want of prudence, often disgraced the cause which they professed to defend" (p. 285).

It has been the fashion to speak of Methodism as introducing the earnestness of religious conviction and worship into the Principality. Again and again has Wales, before the days and agency of Whitfield and Wesley, been described as a land of heathenism. All this is wrong, and does great injustice to the earnestness and success of the early Nonconformists, the immediate successors of the Puritans. It was from the latter that the authors of Methodism in a great degree borrowed their system. The demand for the Bible described in the passage that follows, shews that there were thousands in the Principality, in the 17th and 18th centuries, who were uncontaminated by the heathenism of their neighbours:

"The schools established by Mr. Thomas Gouge and others, together with the more frequent and public preaching of the Gospel since the Royal declaration of liberty in 1687, had created an increased thirst for religious knowledge. The eight thousand copies of the Welsh Bible published in 1678 were sold off, and the urgent need of a new supply was now felt. About the time of Mr. Stephen Hughes's death (1688), his intimate friend and faithful fellow-labourer, Mr. David Jones, who had been ejected from Llandyssilio in 1662, undertook the responsible labour of editing and publishing a new edition of the sacred volume. It appeared in 1690. Mr. Jones received pecuniary assistance from Lord Wharton, and some ministers and citizens of London. We

* Concluded from p. 571.

are not informed what number of copies this edition contained, but Dr. Calamy says that the editor himself distributed *ten thousand copies* in the Principality. A folio edition of the Welsh Bible, for the pulpits of the parish churches, was also published in the same year by Bishop Lloyd and others. Jones's edition 'is not so handsomely printed; not on so good paper, nor with so neat a character, as the edition of 1678; otherwise, for size, type, and number of sheets, they are much alike.' Still, notwithstanding its typographical inferiority, such a supply of Bibles was a great and invaluable boon to a people hungering for the Word of the Lord."—P. 276.

Of the early appearance of heterodox tendencies in some few of the churches of the Principality, Mr. Rees gives this account:

"The Welsh Nonconformists, with the exception of the Quakers, and perhaps one Anti-pædobaptist church in Radnorshire, were all Calvinists in doctrine and Congregationalists in church polity, until the beginning of the eighteenth century. About that time, a part of the church at Wrexham, in Denbighshire, sympathizing with the views of their former fellow-townsmen, Dr. Daniel Williams, separated from the Congregational church in that town, and set up a Presbyterian interest there. Dr. Williams's views, which scarcely differ in anything from moderate Calvinism, were then branded by High Calvinists as Baxterianism, Neominianism, &c. Thomas Edwards, Esq., a member of the Congregational church at Wrexham, published, in 1699, a huge quarto volume, entitled, 'Baxterianism Barefaced,' in which he abuses Mr. Baxter, Dr. Williams, and all other authors whom he regarded as unsound, in the most intemperate style. But as this controversy was carried on exclusively in the English language, it had hardly any effect on the Welsh churches, at least for some years. However, about the year 1707 we find the church at Henllan, in Caermarthenshire, under the ministry of Mr. David Owen, the eldest brother of Mr. James Owen, of Oswestry, agitated by a controversy on the same, or similar, points. The pastor, and probably the majority of the church, appear to have been extremely moderate Calvinists, or rather Baxterians, and leaning more towards Presbyterianism than Independency; while the two teaching elders, Mr. Lewis Thomas and Mr. Henry Palmer, Mr. Matthias Maurice, a young preacher, and then a student at Caermarthen, together with many of the other members, were High Calvinists and rigid Independents. Disputes of a rather intemperate character on these points were carried on in the church without intermission from 1707 to 1710. Appeals were repeatedly made to ministers' meetings, and almost every minister in the Western counties of South Wales tried his skill to reconcile the contending parties, but all attempts of the kind proved ineffectual. The ministers, in the various conferences they held on the subject, sided more with Mr. Owen and his party than with the High Calvinists, not because they generally preferred Low Calvinism and Presbyterianism to the more rigid doctrinal views and the Congregational polity, but merely on account of their disapproval of the *mode* and spirit in which that party defended their peculiar views, and the extremes to which they carried them on some points.

"On the death of Mr. David Owen in 1710, and the appointment of his son, Mr. Jeremiah Owen, to succeed him, the Independent party withdrew, and formed themselves into a Congregational church at Rhydyceisiaid, a few miles from Henllan. They elected Mr. Lewis Thomas to be their pastor, and Mr. Henry Palmer their teaching elder. Branches of this church were soon after formed into distinct churches at Glandwr, in Pembrokeshire; and Moors, near St. Clears, in Caermarthenshire. The church at Henllan in course of time changed their views; and after dismissing Mr. Jeremiah Owen, invited Mr. Henry Palmer to return to them. He was ordained to be their pastor in October, 1721, and continued to labour among them with great success till his death, in 1742.

"This controversy may be regarded as the commencement of a series of disputes, which gradually led to the division of the Nonconformist body into

the Calvinistic and Arminian parties; and the latter again into the Trinitarian and Anti-Trinitarian divisions."—Pp. 282—284.

In the progress of his work, Mr. Rees frequently mentions the family of which the three brothers, James, David and Charles Owen, were members. The Jeremiah Owen whom Mr. Rees names as the son of David Owen, the pastor at Henllan, is one who figures somewhat remarkably in English as well as Welsh Nonconformist history. If he were, as Mr. Rees states, subsequently the minister of Rochdale, in Lancashire, we should be disposed to offer *Josias* as a correction for Jeremiah. He is so called in a MS. note we have read by the late Dr. Toulmin. Mr. Rees is never at home when he strays into the domain of English Nonconformist history, and his account of this minister, brief as it is, is very incorrect as well as defective. We suspect that Barnet is a blunder for Bridgenorth, where we know Mr. J. Owen was settled many years before he was in Lancashire. Our readers will find a brief notice of Mr. Owen in Mr. Smith's account of the Rochdale congregation (C. R., Vol. XII. p. 352); but the life and writings of this noble man deserve a much larger share of attention than they have yet received, and we hope shortly to find leisure for the work. Had Mr. Rees seen the valuable series of letters published in the *Blackmore Papers* (C. R., Vols. VII., VIII.), he would have found some hints worthy of his notice, especially in the letters of Rice Protheroe and Mr. Thomas Perrot, who as ministers and tutors rendered good service to Welsh Nonconformity in the early part of the last century.

Speaking of Mr. Perrot, Mr. Rees describes him as tutor of the Academy at Carmarthen, and says that, whether or not he himself were an Arminian, the majority of his pupils became so. Has Mr. Rees sufficient authority for the statement (p. 488) that many of them, in the latter years of his life, became notoriously loose in their morals, and for attributing this to "the contaminating influence of their clerical schoolmates, who generally made no pretensions to personal piety"? The account of the succession of tutors at the Carmarthen Academy is very meagre. A far better narrative appeared some years ago in Dr. Beard's account of "Unitarianism in its Actual Condition."

Among many interesting biographies which the volume contains, one (pp. 441—446) is of Lewis Rees, the father of the more celebrated Dr. Abraham Rees. Another is of David Davies, of Castellhowell, father of the late excellent Timothy Davis (so the name is now written), a memoir of whose life appears in our present volume. With this, we close our series of notices of Mr. Rees's volume, which, notwithstanding many imperfections, we accept with respect as a valuable contribution to the history of Nonconformity in Great Britain.

"David Davies was born at Goetre Isaf, near Lampeter, Cardiganshire, in the year 1745. His parents were eminently religious persons, and members of the Independent church at Cilgwyn, then under the pastoral care of the excellent Phillip Pugh. Mr. Davies attributes his first religious impressions to his father's prayers in the family, and the affecting sermons of his venerable pastor. He says that he began to pray with deep earnestness in the eighth or ninth year of his age. He had a strong desire from his childhood to be a minister of the Gospel. In the year 1758 he was placed under the instruction of his relative, Mr. Joshua Thomas, of Leominster, where he continued for a year and a half. The pious instructions and holy example of that excellent minister greatly deepened the impressions of the evil of sin and the beauty

of holiness on the tender mind of his pupil. After his return from Leominster, he spent some time at a Grammar school at Llanybyther, and afterwards at the school of Mr. T. Lloyd, vicar of Llangeler. In the year 1765 he was admitted to the academy at Caermarthen, then under the presidency of Dr. Jenkin Jenkins. While there, he lost, according to his own testimony, most of the religious impressions of which he had been subject from his eighth year. It is probable also that there he imbibed those loose and indefinite doctrinal notions which he retained to the close of his life. It is impossible to say what was his creed. By some he is reckoned among the Arminians, while others assert that he was an Arian, if not a Unitarian. In a letter to a friend he says, 'I am perfectly satisfied in my own mind that Dr. Priestley, and others of his party, may be good and pious Christians; I have also the same opinion of John Calvin, Dr. Crisp, and their disciples. I would cheerfully sit in the same communion with them, with the delightful hope of being in their company for ever in heaven.' It appears that he laid not the least stress upon a man's sentiments. He associated more with the Arians and Unitarians than he did with the orthodox party, probably because that party would not associate with him on account of the indefiniteness of his creed.

"Soon after leaving the academy, Mr. Davies settled as co-pastor with Mr. David Lloyd at Llwynrhydowen, Penrhiw, and other places, in Cardiganshire. He was ordained July 15, 1773. On the 15th of December, 1775, he married Miss Anne Evans, of Voelallt, Ciliau-Aeron, and some time after took up his residence at Castellhowell, where he spent the remainder of his days. Here he opened a classical school, and soon became the most celebrated and successful teacher of youth in the Principality. The gentry, as well as the farmers, sent their sons to his school. A vast number of young men, who rose to positions of importance and eminence, in both the church and the world, were indebted to him for laying the foundation of their greatness. Most of the clergy, as well as the Dissenting ministers, of that part of the Principality, were educated under him. Dr. Horsley, when he became Bishop of St. David's, felt mortified to find that a Nonconforming minister was the most celebrated tutor in the whole diocese, and to give vent to his spleen, he gave out that he would not ordain any of Mr. Davies's pupils: that possibly affected his school to some extent, but the Nonconformist's character, as a tutor, was now too well established for the Bishop's bigotry to render it any material damage.

"After a life of extraordinary usefulness, especially in the capacity of schoolmaster, Mr. Davies died at the advanced age of 82, July 3rd, 1827.

"He was a celebrated poet. His translation of Gray's *Elegy* is incomparably superior to the original. He published a volume of his poetical compositions in 1822, under the title, '*Telyn Dewi, i.e., David's Harp.*' It has since passed through three or four editions. This, and a translation of Scougal's '*Life of God in the Soul of Man,*' are, we believe, his only contributions to Welsh literature.

"A more benevolent, kind-hearted, and inoffensive man than Davies, of Castellhowell, never lived. 'He was the very soul of kindness and fine feeling.' His fear of wounding the feelings of his fellow-men was probably the reason why he was always so cautious not to introduce any controverted points into his sermons; for which his Unitarian biographer blames him, taking for granted, we suppose, that, had he preached on any doctrinal subject, his views would have been favourable to Unitarianism. Mr. Davies had two sons in the ministry, among the Unitarians—Mr. D. Davies, of Neath, and Mr. Timothy Davies, of Evesham."—Pp. 473—475.

Mr. Brooke Herford's Tracts.

MONTH by month this indefatigable friend of religious instruction and progress goes on preparing and issuing his excellent little manuals of

moral and theological instruction. They are all very simple and truly wise. Mr. Herford begins at the beginning, and offers instruction of the simplest kind in a very striking manner. The result, we hope and expect, will be, that his readers will be prepared for tracts and books of a less easy kind, and that they will feel intellectual and spiritual wants developed, and thus a higher religious education will be initiated. The last tracts issued by Mr. Herford are entitled, "Kezia Harper's Lad," "Think for Yourself," and "Providence prospers Honesty." They are all worthy of being "Home Pages." But while Mr. Herford is doing his work, is the Unitarian public giving him the steady support, by subscriptions and the liberal purchase of his tracts, without which it is impossible for him to go on? We fear not, and that his reward, like that of many others who have gone before him in labouring to effect Christian reforms, will be, some praise (not unmingled with a little censure from men who themselves do nothing) and considerable pecuniary loss. That we have reason for speaking in this way will appear from the letter which Mr. Herford has published in the *Herald* and *Inquirer*. We transfer it to our columns, with the earnest entreaty to all who sympathize in his labours and aims to come forward at once with the needed money help. But, at the worst, we hope the series will not end with the year, but that Mr. Herford will be induced to accept the aid which the British and Foreign Unitarian Association offered, in taking upon themselves the pecuniary responsibility of the series.

"To those who are interested in the 'Home Page Tracts.'

"A year and a half ago I drew attention to the want of short readable religious tracts, and undertook to do my best to bring out a series, provided sufficient funds were placed in my hands to enable me to publish without inconvenience or risk; and I promised that whatever sums were given for that purpose should be faithfully applied.

"Contributions amounting in all to about £45 were forwarded to me, and placed by me in the hands of Mr. R. D. Darbishire, who has kindly acted as treasurer for this capital fund. I therefore began the 'Home Pages,' and by December, 1861, shall have published 47 various tracts, in all, nearly 250,000, besides about 20,000 of the 'Tract Covers.' About half of these have passed into circulation.

"The question now arises, is the series to be carried on? My first idea was merely to publish a set, say 50, as an addition to the previously available supply; but I find my friends are taking it for granted that they are to be continued; and it is therefore necessary to decide whether they are to stop at the end of 1861, or to go on as a permanent serial. This must simply depend on whether other people are sufficiently interested in their continuance to supply the necessary capital. Paying the printer monthly, and receiving from publishers half-yearly or yearly, a large amount being moreover sunk in stock, I find myself already very considerably out of pocket; and even though there be no ultimate loss, and I believe there will not, I cannot, in addition to the trouble of editing and writing, undertake this pecuniary outlay and responsibility. To carry on a permanent issue I should have a capital fund of £150. If any friends wish to contribute to this, I shall be glad if they will forward their contributions to *Mr. R. D. Darbishire, 21, Brown Street, Manchester*. Should a sufficient amount be raised, I will go on; if not, the amounts shall be returned, and the series will stop at the end of this year.

"Sheffield, Sept. 9, 1861."

BROOKE HERFORD."

Ocean Sprays and other Poems, dedicated to Charles Dickens, Esq. By Commander W. Igglesden, H.M.I. Navy, Author of *Miscellaneous Poems, a Voyage through Torres Straits*. 12mo. Pp. 303. Chatham. 1861.

THE gallant man whose name again appears as a votary of the muse, is one of a class of minds to whom versification is a necessity of their being. Probably, if Commander Igglesden were possessed of less facility of rhyme and metre, he might prove a better poet. No work of human thought more needs the *labor limæ* than poetry. We can give to our author, with perfect sincerity, commendation for good sense, kind and Christian feeling, and varied and instructive thought on passing events; but we can scarcely vouch his possession of the rare gift of poetic genius and fire. Should this volume fall centuries hence into the hands of some curious reader in the library of the British Museum, he will be able to construct from it, if not a perfect autobiography of the author, yet a lively sketch of many of his personal experiences and the more striking events of his times. Our imaginary critic of 2161 will perhaps tell his readers that Commander Igglesden "belonged to the Unitarian church, then a small and unpopular sect, whose opinions have since spread over half the globe, and found favour with masses of men and women of high intelligence and undoubted goodness." If we could spare a page for extracts, we might shew, by extracting the lines on the Great Eastern, penned in the days of her early history, that Commander Igglesden has the prophetic power which the ancients assigned to the poet. Happy had it been for the endangered passengers of this huge craft, had its Directors learnt the "wisdom" which our poet commends! As it is, they must bear the imputation of that "criminal neglect" of which he sings,

"Internal wreck of lavish gilded pride
Sinks into nought, with sufferings deplored."

UNITARIAN SERMONS AND PAMPHLETS.

WE have on our table an increasing heap of these, some of which have for months awaited notice, and have not received it simply because we had not space sufficient to describe them according to their merits. But they must no longer remain unmentioned, although we can do little more than name them and give to each a word in passing.

Mr. J. C. Street's lecture entitled, *What is Unitarianism?* is a clear and vigorous statement of our doctrines,—not setting them forth as a mere contradiction of orthodoxy, but shewing that Unitarianism is a positive, rational and benignant faith. It is an excellent tract for popular circulation.

Mr. Short's sermon, addressed to the General Baptist Assembly, is a thoughtful and thoroughly Christian discourse, eloquently worded, on *The Moral and Spiritual Elements of Christ's Being*, which the preacher sets forth as *the Salvation and Life of his Church*. An admirable feature of this sermon is, that it shews how some of the modern sceptical theories respecting the books of the New Testament and the personal history of Christ, leave untouched the grand argument for his divine mission drawn from the vital efficacy of his life as an example and an unfailing spiritual power.

The lectures by Mr. S. F. Macdonald (Rochdale) and of Mr. R. B. Drummond (Edinburgh) on *Essays and Reviews*, are able apologies for that remarkable volume; and both plead with much warmth for a free church, and for free thought on all biblical and religious subjects. Both lectures would have pleased us better if their admiration of the *Essays and Reviews* had been rather more markedly discriminative. We should have wished Unitarian ministers, when speaking on this subject, to shew that they combine with free and fearless habits of religious investigation, an uncompromising faith in the divine authority of the gospel of Christ. For our own part, we cannot read with any sympathy the late Baden Powell's Essay, and could never speak of it publicly without expressing the opinion that it is essentially sceptical in its character, and inconsistent with any firm faith in religion in any of its forms. We wish we could find in this Essay only that which Mr. Macdonald states as its gist.

The Rev. Dr. Montgomery, the Rev. J. R. M'Alister, and Dunmurry Congregation, is a pamphlet growing out of the Irish Revival, and is a trenchant exposure of the habit of *exaggeration* (to use the mildest term possible under the circumstances) which characterizes evangelical agitators. The invaders of Dunmurry will, we think, always regret that their zeal was not tempered with a little discretion. The provocation given to Dr. Montgomery was not small; he has come out and demolished with a giant's arm the little creatures that have combined their feeble strength to injure and annoy him.

The Doctrine of the Universal Restoration explained and defended, by James Nye, is a calm scriptural examination of the orthodox doctrine of an everlasting hell, and a well-sustained argument for limited punishment to the wicked. Why, we would ask before quitting this able pamphlet, does Mr. Nye use the un-English word "fraternity"? "Brotherhood" unexceptionably expresses all he designs to convey to the mind by that unpleasing Gallicism.

The Mind of Christ, as recorded in the Words of Christ, the sufficient Creed of a Christian Church, a sermon preached before the United Presbytery or Synod of Munster, July 16, 1861, by Mr. Whitelegge, of Cork, is an Irish echo of our long English controversy on the Unitarian position, which we suppose few on this side of the channel wish to revive. Mr. Whitelegge sides with the Presbyterian party in this controversy, but separates himself from some of the ultra-advocates of church life as distinguished from sect life by advocating distinctly enough Christ's *theology*. Mr. Whitelegge is, like many of his English friends, a Presbyterian as to position and a Unitarian as to theology. With free and open speech like his, no man has a right to blame him if he declines taking the name "Unitarian;" and we will add the converse of the proposition, neither has any Presbyterian a right to censure those who choose to designate themselves by the Unitarian name. Some may choose to take both names. Let them too be free from censure. This appears to us the language of common sense, as it is the exercise of true religious liberty.

The Reports of the Domestic Mission (1) of London, (2) of Belfast, contain in the narratives of continued missionary experience by Mr. Corkran, Mr. Broome and Mr. Eachus, much that is interesting, though painful. But the narratives they give us from year to year almost make us wonder

how they can sustain their spirit of Christian hope amidst all the vice and wretchedness on which they are compelled to look.

The *Report of the Belfast Unitarian Society* contains a brief but well-executed account of the books added to the depository. It states that 70,000 tracts have been printed by the Society during the year. Surely a Society conducted with such spirit by its executive ought to be sustained with greater pecuniary liberality by the churches in the north of Ireland. Of annual subscriptions the total amount is £54. 14s. Has *Regium Donum* anything to do with the difficulty of drawing money for religious objects from Irish Unitarians? While the Domestic Mission of Belfast receives £175 in subscriptions, is justice done to the other Society in less than a third of that amount?

Of sermons and tracts bearing on the dreadful, and to our minds disgraceful, civil war in America, we have a considerable parcel; but we turn from the subject with sick and sorrowing hearts, and wonder where Christianity is and what its power, when religious professors in the North and South seem to vie with one another in passionate fury, and when they abet and encourage statesmen who seem willing to increase rather than mitigate the necessary evils of war, and, to gratify their political passions, will fling civilization, liberty, political rights, free thought and speech, into the boiling cauldron of civil war.

INTELLIGENCE.

SOUTHERN UNITARIAN SOCIETIES.

The annual meeting of the Southern Unitarian and Southern Unitarian Fund Societies was held at the Church of the Saviour, Southampton, Aug. 29, 1861. Rev. R. Shelley conducted the devotional service, and Rev. J. Scott Porter preached from Acts xvi. 9, "And a vision appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." After briefly adverting to the circumstances which turned the thoughts of the venerable apostle to the spiritual state of Macedonia with deep and anxious interest, the preacher pointed out the call addressed to every Christian to come to the assistance of his fellow-men who are destitute of the help and comfort afforded by the gospel of Christ, and to aid the inquirers who are oppressed by difficulties arising from an imperfect apprehension of its truths. The sermon concluded by a defence of sectarian controversy as a means of promoting truth, charity and peace, when conducted in a loving, earnest and religious spirit, and an appeal to Unitarian Christians to support the institutions which have been founded for the propagation of those views

of Christianity which they revere as divine and sacred truths.

At the business meeting of the Societies at the close of the service, Rev. H. Hawkes was called to the chair, and Rev. E. Kell read the annual reports of the two Societies. The report of the Southern Unitarian Society shewed a small balance in favour of the Treasurer. It noticed that the address on the subject of Slavery to the American churches holding a kindred faith to ourselves, which had been voted at the last annual meeting of the Society at Newbury, had received no reply. It was signed on behalf of the Society by the sub-committee appointed to draw it up, and forwarded by the Secretary to the Rev. S. Freeman Clarke, the Secretary of the American Unitarian Association. It is supposed that the political condition of the United States, and its excitement more especially at the present time in relation to slavery, may be the cause of no response being made.

The report of the Southern Unitarian Fund Society contained reports from the various congregations in the district, some of which were suggestive of plans which may be beneficially adopted by other congregations. The report from Poole stated,

“that since the last report, the week-evening institutions have been well sustained. Large numbers of poor children, boys and girls, have been taught in our evening schools. Some of them are very poor, so that the school is regarded in the town as a ragged school. Under this designation we have received a donation—part of the proceeds of a ball given in the Town Hall during last year, and which was handed over to us by the committee, and also a very small contribution from ladies interesting themselves in making and selling articles for the support of ragged schools. Our evening classes for young men, held in the large room distinct from the school-room, have prospered. The room is open every evening in the week except Saturday, and the young men from offices, shops and workshops, &c., meet together in the most friendly manner, and profess to have derived considerable benefit, not only from the instruction they receive, and which they mutually communicate, but also from the kind of intercourse, free from sectarian influences, which they enjoy. The annual tea-meeting connected with these classes was well attended. May we be permitted to labour cheerfully and willingly in the course of human improvement, and however humble our labours are, they most assuredly will not be without their reward!”

The report from Wareham stated, “that they were pleased to say that all has been going on as prosperously as before. Indeed, as regards attendances at our services, especially in an evening, they consider that it has increased this last year by one-fifth. The minister, with the assistance of one young man, teaches the elder boys of the Sunday-school writing and arithmetic, and endeavours to impart as much secular knowledge as possible one evening in the week. The religious literature of the Unitarian body circulates widely through the instrumentality of the *Inquirer*, *Christian Reformer*, *Christian Freeman* and the *Unitarian Herald*.”

The report from Newport mentions that “since the settlement amongst us of the Rev. T. F. Thomas, we have much pleasure in stating that several new subscribers have been added to our number, and that the attendance on our Sabbath services has decidedly improved. The course of evening lectures which our minister delivered during the last winter on the leading features of Unitarianism was well attended, and calculated, we think, to remove in some degree the prejudices existing abroad against our holy faith. Some new works have been added to our chapel library, which remains under its former able ma-

nagement, and is a valuable auxiliary in keeping alive the spirit of religious inquiry among our friends. Our Sunday-schools continue to receive unremitted attention. The elder girls of our school assembled on Wednesday evenings at the chapel during some of the winter months (when weather permitted) to receive musical instruction from our minister, with the view of improving our congregational psalmody. It is our painful duty to record the death of Thomas Cooke, Esq., one of our oldest and valued members, who during his long life took the liveliest interest in the welfare of our cause. He has bequeathed to its interests a cottage and a small piece of land adjoining the chapel, which might be available at any time to enlarge our place of worship; added to which, Mr. Cooke left half his library for the use of the minister for the time being. Of our departed friend, we may say, in the language of scripture, ‘He was an ‘old disciple,’ and went to his grave in a full age, like as a shock of corn cometh in in his season.’”

It was mentioned in the general report that an excellent tract in defence of the Unitarian faith had been published by the minister, the Rev. T. F. Thomas, in the course of the year.

The report from Newbury stated—“The general attendance at the Sunday services had varied but little. During the year, a course of lectures on ‘Essays and Reviews’ excited considerable interest and attracted several strangers. Those which seemed to cause especial curiosity were on Mr. Wilson’s article on ‘The National Church,’ and Rowland Williams’ on the ‘Biblical Researches of Bunsen.’ The stated congregation, however, appear to have been deeply interested in Mr. Jowett’s essay on the ‘Interpretation of Scripture,’ and this has accordingly formed the subject of the Thursday-evening lecture for several weeks. This splendid paper, so significant of the times, and so little to be expected from a clergyman of the Established Church, had been read verbatim, with such comments as appeared needful. It has also been circulated in a cheap periodical. The attendance at the week-evening service is satisfactory. It has been regularly carried on by the present minister for upwards of four years, and the mutual advantage to pastor and people is manifest. The portions of scripture at this service are *always* read from revised translations. Our missionary efforts are necessarily but limited in extent, but they are zealously persevered in, and do not seem to be wholly fruitless. The tract distributing is carried on with regularity and energy. It is gratifying to find that our tracts are extensively read

and canvassed and generally approved. The distributors were frequently asked to call at houses which they had overlooked, or at which they had judged they would not be welcome, and the books lent are often purchased. Our Sunday-school has increased since the last report. We have now nearly sixty scholars and ten teachers, and the school is growing in efficiency every week. The minister, who deems it needful to act as superintendent, and the teachers, whose punctuality and attention are worthy of high commendation, are quite aware of serious defects which are yet to be remedied; but they have ground for saying that in no school in the town is the discipline more complete, the attendance more regular, the interest of the children in the school more marked, or the education more thorough. The minister makes a point of frequently examining the classes, and avails himself of every opportunity of imparting doctrinal instruction. In this he is seconded by the teachers, it being considered a point of simple honesty, independent of other considerations, to tell what we believe, and to aid those under our care to find the truth amidst the conflicting statements of the sects. The week-evening classes on Wednesday and Thursday, conducted by the minister, are attended by about twelve scholars, mostly elder girls who are at service. The reading is chiefly scriptural, illustrated by so much of criticism, geography, political economy and general knowledge, as can be brought to bear upon the subject and is within the capacity of the readers. The object is to make the Bible a real and practical guide, by bringing out its own meaning naturally and simply. Several social meetings have been held during the year. The more important of these was the Good-Friday gathering at the Town Hall, after services conducted by the Rev. H. Ierson and the Rev. S. Martin, and we are greatly indebted to those gentlemen for their words of instruction and encouragement. An out-door assembly of the congregation and Sunday-school took place a few weeks since on Greenham Common. Seventeen copies of the *Unitarian Herald* are taken weekly."

The report of the General Baptist congregation, Thomas Street, Portsmouth, speaks of the sorrow of the congregation at the continued illness of their respected pastor, the Rev. Thomas Foster, and the temporary means taken to supply his pulpit. It gratefully acknowledges the help obtained from the services of Revds. H. Hawkes, M. Davidson and E. Kell.

The report of the Unitarian chapel, High Street, Portsmouth, states—"Since

sending our last report, we have had twenty-two new subscribers, and from death and other causes we have lost twelve, leaving an increase of ten to our cause. There have been, through the untiring exertions of our pastor for the spiritual well-being of his flock, two courses of doctrinal lectures, one of seven and one of eight lectures, at which time there was a distribution of carefully-selected tracts given away at the chapel doors. We have had to lament many instances of the prejudice and misrepresentation which still attach themselves to our cause; and having as Unitarians been charged publicly with blasphemy by a neighbouring minister of the Church of England, our congregation, after maturely deliberating upon it, unanimously requested our pastor to reply to the charge, which he most readily acceded to, partly by means of the newspaper, and partly from the pulpit. In consequence, two discourses were delivered and then published, and we are happy to say we think this has had the effect of stimulating inquiry for the truth, and awakening a more lively interest in our cause. The Sunday-schools continue their useful course. The want of a few more teachers is much felt. The attendance is about the same as last year; on the whole, a little improved. The music class is vigorous, and likely to do much good. The John Pounds' Library is found a very useful auxiliary to our school interests. A friend, a member of the congregation of the Rev. William Forster, of Kentish Town, has kindly collected donations among his friends, and placed the result in the hands of the librarian, with which the library has received many interesting additions. The scholars' flower-show was as successful this year as on former occasions. The amount paid into the Children's Savings' Fund was rather above the average. The Benevolent Society continues its work of love. Our Chapel Library has been improved, having undergone a thorough cleansing and repair. There have been a few donations of books, and we are glad to state that the number of subscribers is larger this year than we have had for many years past. The Biblical Theological Museum has also received many valuable additions, and is gradually becoming more actively useful. We feel we have much to be thankful for, and to encourage us to go on with increasing vigour and usefulness."

The report from Reading speaks of the interruption for some weeks of their Sabbath services, which are held in a large room in the house of the Rev. H. E. Howse, in consequence of "infectious illnesses" in his family. It nevertheless re-

cords the accession of two respectable individuals from Cradley to their infant church, thus shewing the value and importance of forming such churches "wherever two or three can be gathered together" in the name of the Lord.

The report from Southampton states—"The congregation at Southampton would record its thankfulness that its efforts to sustain the cause of scriptural truth have been on the whole successful. The number of the subscribers has increased. Since the annual meeting of this society, the congregation has held two social gatherings, at one of which Sir John Bowring presided, and by his animating addresses gave much interest to the meeting. At the other gathering, in commemoration of the opening of the Church of the Saviour, Rev. Dr. Beard preached, and a social meeting took place, at which was collected about £50 for the building fund, chiefly from friends from a distance. The accession of two families from Shirley has been an encouragement to us, and the attendance of strangers at our usual services is an element of hope for the future. The minister, after the inauguration of the statue of Dr. Watts, delivered a lecture on the life, character and religious opinions of that pious and celebrated man, when the largest congregation assembled that has yet been present within the church. The lecture by request has been published. Among the efforts to spread our pure faith has been the distribution of doctrinal tracts. Several young men in the congregation have, with very commendable zeal, distributed from door to door 2000 of the cheap, useful tracts issued by Mr. Herford, of Sheffield, and are anxious to pursue this desirable method of awakening attention to the 'faith once delivered to the saints,' if the pecuniary means are furnished by the congregation. This may be, and in this district is, best accomplished by becoming members of the Southern Unitarian Society, through which instrumentality these tracts may be obtained. The Sunday-school has kept up its attendance, though it is far less in numbers than such a neighbourhood and church ought to have, and an accession of labourers in this field of Christian usefulness is most earnestly to be desired. The scholars had a treat at Christmas in the committee-room, and various of our elder friends assembled and took tea; and the usual summer entertainment for the scholars of tea and cake at Portwood Lawn. The establishment of the new weekly newspaper, the *Unitarian Herald*, has given much satisfaction, and twenty copies are taken in by the congregation."

After a statement of the operations and finances of the Southern Unitarian Fund Society had been given, Mr. Robert Dendy, of Southampton, moved, and Rev. H. E. Howse seconded, "That the reports of the Societies be adopted."

Rev. T. F. Thomas moved, and Rev. E. Kell seconded, "That the cordial thanks of the meeting be presented to the Rev. J. Scott Porter for his eloquent and appropriate discourse."

Rev. R. Shelley moved, and Rev. M. Davidson seconded, "That this meeting welcomes the establishment of the *Unitarian Herald* as a useful auxiliary to our periodical literature, and cordially wishes it increasing prosperity."

Rev. E. Kell moved, and Freeland Filiter, Esq., of Wareham, seconded, "That deeply valuing the sterling and venerable excellences of the Authorized Version, we gratefully hail the new Version of the Hebrew Scriptures now in course of publication, comprising those parts left by the late Rev. Charles Wellbeloved, and to be completed by the Rev. John Kenrick, the Rev. George Vance Smith, and the Rev. J. Scott Porter, now here present amongst us; and we hope and trust this contribution to the great cause of truth and religion will amply conduce to a right understanding and appreciation of the sacred Scriptures."

Rev. R. Shelley moved, and Mr. R. Dendy seconded, "That this meeting deeply regrets that the Bill for the Abolition of Church-rates of last session of Parliament was not carried, and expresses its firm and unflinching opposition to the principle of Church-rates."

After other resolutions, chiefly of a routine character, had been passed, the company partook of a cold collation in the committee-room and library. Friends were present from Royston, Warminster, Norwood, Newport, Portsmouth, Ringwood, Wareham, Poole, Raynam, &c. In the evening, the assembly again met at the church. After tea, John Watson, Esq., M.D., was called to the chair, and various appropriate sentiments were responded to by the gentlemen before mentioned, and Rev. T. Hunter, Mr. Duncan and others. A most earnest desire was evinced throughout the evening to diffuse those sentiments we deem most in accordance with the truths of scripture, and a spirit of zeal and harmony pervaded the assembly.

E. KELL.

OLDBURY DOUBLE LECTURE.

This annual celebration of the sacrifice made to conscience by 2000 ministers on

August 24th, 1662, and in admiration of their consistency and sincerity, took place at Oldbury on Tuesday, Sept. 10. The devotional services in the chapel were conducted by the Rev. J. H. Scott, of Wolverhampton; after which the first discourse was delivered by the Rev. Percy Bakewell, of Warwick, from Phil. ii. 14—16; and the second by the Rev. J. O. Squier, of Walsall, from 2 Tim. iv. 5. These services were all suitable and impressive, and were enjoyed by a respectable

assemblage of friends from Birmingham, Cosely and Dudley, besides members of the Oldbury congregation. Eleven ministers were present, who, with a number of ladies and gentlemen, dined in one of the class-rooms of the Oldbury Free School, and were highly pleased and edified by addresses from ministers and others on suitable subjects and revered memories.

The preachers nominated for 1862, being the Bicentenary, are the Revds. Charles Clarke and D. McGinnis.

OBITUARY.

March 27, at Ware, in Massachusetts, the Rev. SAMUEL F. CLARKE. Many English Unitarians remember with great interest the visit he, accompanied by his amiable lady, paid to this country in 1859, when he preached in one or two of our pulpits, and took a part in the proceedings of the British and Foreign Unitarian Association. His services were characterized by high intelligence and rational but fervent piety. There was a natural sweetness about Mr. Clarke's temper and manners which attracted notice and love wherever he went. We have for several Numbers wanted the space which we now give to obituary notices of this excellent man. The first, giving a sketch of his pastor life, is taken from the *Christian Inquirer* of New York. The second is from a local paper printed in the town where Mr. Clarke lived and died.

Samuel Fulton Clarke, late pastor of the church of our faith in Ware village, Mass., was born in Shipton, Canada East, Feb. 24, 1818. His father moved to this place from Dublin, N. H., and returned to Dublin when Samuel was about two years old. In this town, he attended the ministry of Rev. Dr. Leonard, and was connected with the Sunday-school belonging to his church until he was about sixteen years of age. He then learned a trade in Jeffry, N. H., and went to Peterboro' to practise it. He wrought in it until he was twenty-two or twenty-three years old.

The immediate occasion of the people in Peterboro' being interested in our brother, was a discussion which he held with a Trinitarian clergyman, in a school-house at an evening meeting, upon the subject of the Trinity. Our brother shewed so much readiness and power in it, that the people of the Unitarian society in Peterboro' were anxious that he should give himself to study; and his education was

superintended for nearly a year by Rev. Dr. Abiel Abbott. In 1841, he went to Phillips's Academy, Exeter, and remained in this seat of learning for three years.

While there, an incident occurred which was equally characteristic as the scene in the school-house. He attended a Bible-class under the charge of Professor Hoyt. Again the subject of the Trinity was brought forward. Our brother and three others engaged in the discussion. It lasted several weeks. He applied to the Secretary of the American Unitarian Association for some tracts upon this subject, and the issue of that discussion was the conversion of Professor Hoyt to the belief of the strict Unity of God.

In 1844, he went to the Theological School in Cambridge, and was graduated in 1847. From the time of leaving the school until the opening of 1848, he preached to the societies in Athol and Warwick. On the 19th of April, 1848, he was settled over the society in Athol. He resigned his charge once, and it was reconsidered upon the urgent wish of the people that he would remain; but in the April of 1856 he left Athol, and at Christmas of the same year he was installed as pastor of the church and society in Ware village.

In the latter part of the year 1858, he had a hemorrhage from the lungs; and in Feb., 1859, he sailed for Europe, in company with his wife, to seek the re-establishment of his health. He returned in July, unbenefited. The disease made slow but sure progress. One by one the threads of life were broken, and on the 27th of March he died.

No one ever died happier than our brother. The faith he had preached was his support and stay. He died a firm believer in the truths of Unitarian Christianity. He made no secret of his trust in them to the last. He knew no fear of death. He

asked, as he was dying, "If this was death," and answered cheerfully, "It was not painful." He made minute regulations respecting his departure, shewing he was ready in spirit and waiting the releasing hour.

The prominent trait in our brother's character was independence. He spoke as he felt he ought to speak; he acted from a strong sense of duty. He asked no man for his opinion in order to bend to it. He was a firm friend of liberal Christianity. He identified himself with it in every plan. He spoke before friend and foe, scoffer and defender of his faith, with equal prudence and earnestness. His ardent disposition made him ever an opposer of Trinitarianism in its spirit and its doctrines, and he was hopeful of the triumph of liberal principles. He was sincere and truthful. There was nothing about him which was hypocritical. He was above-board, and always spoke his thoughts freely. He combated orthodoxy, because he believed it was working harm to the souls of those who believed it. He was conscientious in his work. He wrought up to the limit of his strength; he did more than he ought, considering the feebleness of his body. He retained nothing for himself; he surrendered all for the sake of the cause he loved; his heart, mind and power of body, were consecrated to the spread of his faith. In his intercourse he was frank and cordial. God sanctify his departure to the good of his late church, and to the greater faithfulness of all the ministers of our Lord!

The Rev. Samuel F. Clarke, pastor of the Unitarian church in this place, died of consumption, on Wednesday, March 27th, after a lingering, though not unusually painful sickness, and was buried in our beautiful cemetery, April 1st. Mr. Clarke was unanimously settled over the society now deprived of his faithful ministrations, in December, 1856, and continued pleasantly his relation to the parish until his death, although from bodily weakness he was obliged to give up his active labours some time in February last. Since that time he gradually grew more feeble, though in mind he was as determined as ever, but patiently waited the event which premonition assured him would take place when it did, on the return of spring. Though no seeker of sympathy, he always manifested a tender gratefulness for every little kindness shewn him. A call was always acceptable, a friendly voice ever welcome, and a cheerful look a token to him of a secret wish and prayer for his welfare. A more resolute man in sickness than he is seldom seen; not that he fought against,

but with Providence. Everything that he could do to ward off the fell destroyer, he attempted, feeling it to be a religious duty. Moderate exercise of body and of mind was to him a rule not to be neglected. Walking, riding, hunting, gymnastics and foreign travel, were all in their turn tried, but, as the event proved, with no ultimate success. He has now quietly passed on, and, we trust, "in the sure and certain hope of a joyful resurrection." If at any time he was touched by a sorrow in the thought of leaving those behind he intensely loved, and whom he believed needed his watchful care, we are reminded that one holier than he was desirous to have "the cup pass from him." But these feelings were of those which animated him in his earlier efforts for continued life here; and as the future opened to him, his relinquishment of that proper, natural and parental hope was replaced by a settled conviction that it was the Father's will he should go. So calm, indeed, were the transfer of his hopes and wishes, that in the closing weeks of his existence he contemplated death as a personal blessed change, and spoke and acted in relation to it as one going on a pleasant journey. That journey he has made; and to us, and especially to the parish to which he ministered, the memory of our friend will be sacred; for nothing in his or their intercourse ever in the least transpired to mar the pleasantness of the sacred relation of pastor and people.

July 9, aged 77, Rev. JOSEPH TURNBULL, D.D., formerly Tutor of Wymondley College and Secretary of the Congregational Union. He was the founder of the Anglo-Biblical Institute. His remains were interred in the Abney-Park cemetery, and the Rev. Thomas Binney, the most eminent of the pupils whom he trained for the ministry, officiated on the occasion, in the presence of a large assembly of ministers and others.

July 17, at Perth, W. Australia, aged 51, ISAAC WOOD, Esq., third son of the late Mr. Isaac Wood, of Bradford Tannery, Manchester.

July 19, at Quebec, WILLIAM HUTTON, Esq., Secretary of the Bureau of Agriculture and Statistics of Canada, youngest son of the late Rev. Joseph Hutton, of Fairfield, Glasnevin.

July 22, at Newton Heath, near Manchester, in the 75th year of her age, Miss BETTY ARMITAGE, after seven months of suffering, borne with exemplary patience and resignation.

July 27, at the Tanpits, Bury, Lancashire, Mrs. SAMUEL HALE, aged 60.

July 28, at Scarborough, aged 66 years, Mr. JOSEPH BURTON, of Stalybridge. He was for many years in the confidential employment of the late John Leech, Esq., of Gorse Hall; and his remains, like those of his late friend, were interred in the ground of the Old chapel at Dukinfield. Mr. Burton was a regular attendant here for a long series of years. He was respected and beloved in the several relations of social life.

Aug. 2, at Genesee, U.S., North America, aged 67, Rev. WILLIAM JOHNSON BAKEWELL. He was (we believe) son of Mr. Robert Bakewell, formerly a resident of Wakefield and afterwards of Hampstead, who was a writer on Mineralogy and some other subjects. Mr. J. W. Bakewell was educated for the ministry at Manchester College, York, entering the same year with Dr. Hutton, Mr. Henry Turner, Mr. George Kenrick, Mr. Robert Wallace and Mr. H. E. Howse. On completing his education, he settled at Chester as the minister of the ancient Presbyterian chapel in that city, succeeding Rev. James Lyons. At Chester, Mr. Bakewell distinguished himself by his assiduous advocacy of the principles of Unitarian Christianity. From Chester he removed, in the early part of the year 1826, to Edinburgh. Hence he transferred his services, in 1828, to the congregation at the Octagon chapel, Norwich. Here he was the successor of Rev. Edward Tagart. Notwithstanding Mr. Bakewell's earnestness and zeal, and the great respectability of his personal character, his ministry was nowhere markedly successful. He had, while at Chester, married Miss Needham, and in order to provide for an increasing family, he resolved to emigrate to America. This was in 1839. He undertook the charge of a small Unitarian congregation at Pittsburgh, but did not achieve greater ministerial success there than he had previously done in this country. He soon retired from the ministry, and in 1843 publicly renounced the Unitarian faith, publishing in a pamphlet the reasons which led to his change of faith. We have not the means of referring to this publication, but if we remember right, he dwelt largely on his own disappointing experience of the power of Unitarian Christianity to rouse the zeal of its disciples. Of the purity of Mr. Bakewell's motives in this change, we never heard a doubt expressed. His memory is cherished with respect by many of

his old friends in England. He became a member of the Episcopalian Church.

Aug. 3, at Liverpool, in his 88th year, very suddenly, Mr. PETER BOULT.

Aug. 10, at Patricroft, near Manchester, MARY, the fifth daughter, and on the 14th inst., at Bowdon, ANNE, third daughter of Mr. TIPPING, of Patricroft, near Manchester.

Aug. 13, at Sale Moor, near Manchester, aged 84 years, MARY, widow of the late Mr. Peter LEIGH, of Ashton-under-Lyne. She bore the troubles of a long decline, and of blindness during the last period of life, with the patience and resignation becoming a Christian. She was interred at Dukinfield, where, before her removal to Sale, she had been accustomed to attend.

Aug. 19, at Leicester, ALBINA, elder daughter of the late Mr. WORTHINGTON, of that town.

Aug. 28, at Bayfield, Bowdon, Cheshire, aged 62 years, Miss ANN DUNSFORD BOYCE, daughter of the late Edward Boyce, Esq., of Tiverton, in the county of Devon. Her remains were interred at Hale chapel, and the last service of respect to her memory was paid by her friend and former pastor, Rev. J. J. Tayler.

Aug. 28, at Gateacre, aged 60, Rev. NOAH JONES, the much-respected minister of the Unitarian congregation there. We hope to be favoured with a memoir of Mr. Jones for our next No.

Aug. 31, at Newbury, Mr. JAMES TENNANT, a member of the Unitarian congregation of that town.

Sept. 9, at the White Lodge, Chesterfield, in her 60th year, MARY ELIZABETH, eldest daughter of the late Rev. John WILLIAMS, minister of the congregations at Halifax and Mansfield.

Sept. 11, at the house of her brother, F. Edgar Martineau, Esq., Edgbaston, Birmingham, ELLEN MARTINEAU, aged 31.

Sept. 12, aged 36 years, AGNES, wife of Mr. H. W. POUNTNEY, of Moss Lane, Greenheys, Manchester.

Sept. 12, at Weybridge, aged 78, JOHN WATSON, Esq., of Leinster Gardens, Hyde Park, London.

MARRIAGES.

July 9, by the Rev. Dr. Alt, Mr. JOHN FRETWELL, Jun., of Lippstadt, Westphalia, to BERTHA, only daughter of Friedrich TRAUN, Esq., of Hamburg.

July 21, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. WILLIAM HASLAM, of Bolton, to MARGARET, daughter of Mr. John McKAY, of New Galloway, Kirkcudbrightshire.

July 25, at Trinity church, Paddington, WALTER BAILY, Esq., son of John Baily, Esq., Q.C., of Westbourne Terrace, to MARY ANNE, daughter of Thomas Field GIBSON, Esq., of Westbourne Terrace.

July 30, at the Troutbeck-Bridge chapel, Windermere, by Rev. Edward Hawkes, M.A., of Kendal, Rev. GOODWYN BARMBY, of Wakefield, to ADA MARIANNE, eldest daughter of Edward SHEPHERD, Esq., of Wakefield.

July 30, at the New meeting-house, Birmingham, by Rev. S. Bache, JOSEPH, eldest son of Joseph CHAMBERLAIN, Esq., of Highbury Place, London, to HARRIET, youngest daughter of Archibald KENRICK, Esq., of Berrow Court, Edgbaston.

Aug. 3, at the church of St. Marylebone, London, by Rev. J. P. Gairick, M.A., JOHN EDWARD TAYLOR, Esq., of Manchester, to MARTHA ELIZABETH, youngest daughter of the late Robert Wilimott WAKNER, Esq., formerly of Thetford, Norfolk.

Aug. 6, at Starston, by Rev. A. M. Hopper, M.A., PHILIP JOHN WORSLEY, Esq., of Brislington, near Bristol, to ANNA, second daughter of Thomas Lombe TAYLOR, Esq., of Starston, Norfolk.

Aug. 15, at the Elder-Yard chapel, Chesterfield, by Rev. Francis Bishop, SAMUEL, third son of Mr. Wm. GOODWIN, draper, to ANN ELIZABETH, daughter of the late Mr. John WRIGHT, all of Chesterfield.

Aug. 17, at the Old meeting-house, Birmingham, by Rev. John Robertson, High Garrett, Essex, Mr. JACOB MOORE, of Newhall Hill, to EMMA BODIN, both of Birmingham.

Aug. 19, at Chowbent, by Rev. M. C. Frankland, Mr. HENRY ALDRED to Miss ELLEN AINSWORTH, both of Chowbent.

Aug. 21, at the Abbey chapel, Tavistock, by Rev. D. Griffith, Mr. CHARLES CLAY CARTER, of London, to Miss FANNY S. BROWNSON, of Tavistock.

Aug. 26, at the Elder-Yard chapel, Chesterfield, by Rev. Francis Bishop, Mr. THOMAS WADSWORTH, of Halifax, to Miss MARY ELLEN BROCK, of Chesterfield.

Aug. 28, at Effra-Road chapel, Brixton,

by Rev. T. L. Marshall, Mr. RICHARD KEATING, of Amersham Park, New Cross, to MARY, second daughter of Mr. Joseph GLOVER, of Sutherland Square, London.

Aug. 28, THOMAS H. CHAPMAN, Esq., of Foo-Chow-Foo, China, to MARGARET, second daughter of Rev. W. H. BLACK, of London.

Aug. 31, at the Old Meeting-house, Birmingham, by Rev. Charles Clarke, Mr. MARK ROLLASON to ELINOR EMMA GREEN, both of that town.

Sept. 1, at the Presbyterian chapel, Bury, by Rev. John Wright, B.A., Mr. WILLIAM CROMPTON to MARY, daughter of Mr. McFox, all of Bury.

Sept. 2, at the Ancient chapel, Toxteth Park, Liverpool, by Rev. J. H. Thom, EUSTACE, son of W. R. GREG, Esq., to EMILY, daughter of the late R. RATHBONE, Esq.

Sept. 4, at Dean-Row chapel, Wilmslow, by Rev. John Colston, Mr. J. O. HAMMOND, of Handforth, to HANNAH, daughter of Mr. W. SHATWELL, Dean Row.

Sept. 10, at St. Peter's church, Dublin, by Rev. H. R. Poole, F.T.C.D., Rev. D. D. JEREMY, M.A., minister of Eustace-Street chapel, to ANNE SWANWICK, elder daughter of Edward HUTTON, Esq., M.D., 5, Merrion Square, Dublin.

Sept. 10, at Monton chapel, by Rev. W. Gaskell, M.A., Mr. GEORGE WADSWORTH, of Manchester, to EMILY, eldest daughter of Rev. T. E. POYNTING, Monton, near Eccles.

Sept. 11, at Little Portland-Street chapel, by Rev. Thomas Madge, HENRY WANSEY, of Moorgate Street, youngest son of the late George Wansey, Esq., of Warminster, Wilts, to CATHERINE ELLEN, elder daughter of Thomas HAWKSLEY, Esq., of Upper Woburn Place.

Sept. 17, at the New meeting-house, Birmingham, by Rev. Samuel Bache, FRANCIS SEDDON BOLTON, of Edgbaston, to SARAH ELIZA, eldest daughter of John FRANCIS, Esq., of the same place.

Sept. 19, at Lord-Street chapel, Oldham, by Rev. C. W. Robberds, ELKANAH, youngest son of the late Mr. Jonathan TAYLOR, of Mills Hill, Tonge, to ELIZABETH, second daughter of Roughside HIGGINSON, Esq., of Belton View, Middleton Road, Oldham.

Sept. 24, at the Unitarian chapel, Swinton, by Rev. John Wright, B.A., of Bury, the Rev. T. E. POYNTING, of Monton, to MARY WHITFIELD, eldest daughter of John HARLAND, Esq., of Moorfield Cottage, Swinton, near Manchester.